REPORT RESUMES

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CONSULTATION ON CONTINUING EDUCATION FOR THE MINISTRY (1ST, ANDOVER NEWTON THEOLOGICAL SCHOOL, NEWTON CENTRE, MASSACHUSETTS, JUNE 15-18, 1964).

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IN AN EFFORT TO STATE THE PROBLEMS OF CONTINUING EDUCATION FOR THE MINISTRY, DESCRIBE ITS AIMS, DELINEATE AN ADEQUATE PROGRAM, DEFINE THE ROLES OF SPONSORS, EVALUATE THE CONCEPTS EMERGING FROM OTHER FIELDS OF CONTINUING EDUCATION, AND ADVISE ON COORDINATION OF PROGRAMS, CONSULTATION SPEAKERS DISCUSSED THE TASK OF THE MINISTER IN THE CHANGING WORLD, IN MILITARY SERVICE, IN PSYCHIATRY, IN THE LOCAL PARISH, AND IN RURAL CHURCHES. CASE STUDIES INCLUDED THE EDUCATION OF PHYSICIANS, CITIZENS, AND BUSINESS EXECUTIVES, THE PRESBYTERIAN INSTITUTE OF INDUSTRIAL RELATIONS, ADULT EDUCATION ASSOCIATION, THE COLLEGE OF PREACHERS, AND SAN FRANCISCO THEOLOGICAL SEMINARY'S IN-SERVICE DOCTORAL PROGRAM FOR PASTORAL MINISTRY. FOLLOWING SMALL GROUP DISCUSSIONS, THE CONSULTATION RECOMMENDED THAT SEMINARIES PREPARE MATERIALS FOR MINISTERS TO USE IN HOME STUDY ON AN ORDERLY, SUSTAINED BASIS THROUGHOUT THEIR CAREERS, EXAMINE THEIR TEACHING PHILOSOPHY AND METHODS IN LIGHT OF THE MULTIPLE ROLES OF THE MODERN MINISTER, AND THAT THE DEPARTMENT OF THE MINISTRY, NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A. CONVENE A NATIONAL COMMITTEE ON CONTINUING EDUCATION FOR MINISTERS TO PLAN LEADERSHIP CONFERENCES, ASSEMBLE AND DISSEMINATE INFORMATION ON CONTINUING EDUCATION PROGRAMS FOR MINISTERS, AND WRITE GUIDELINES FOR NEW PROGRAMS. (THE CONSULTATION WAS HELD AT ANDOVER NEWTON THEOLOGICAL SCHOOL, NEWTON CENTRE 59, MASS., JUNE 15-18, 1964.) (AJ)

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CONSULTATION
ON
CONTINUING EDUCATION FOR THE MINISTRY

Andover Newton Theological School
Newton Centre 59, Mass.

June 15-18, 1964

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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CONSULTATION ON CONTINUING EDUCATION FOR THE MINISTRY

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PREFACE

This document results from the National Consultation on Continuing Education for the Ministry which was held on the campus of the Andover-Newton Theological School in Newton Centre, Massachusetts. Fifty-three church leaders and educators from across the nation grappled with consideration of the purposes, concepts and programs of continuing education for the work of the Church's ministry. The record of these sessions is found in this Summary.

We are indebted to the Lilly Endowment, Inc., for their generous grant which made this consultation possible, and to the President and staff of Andover-Newton who sponsored this meeting in cooperation with the Department of the Ministry. A final word must also be said in tribute to Connolly Gamble, Director of Continuing Education at Union Theological Seminary, Richmond, Virginia, for his persistent and untiring dedication as chairman with a purpose which extended beyond the details of an agenda to the possible boundaries of a new conception of the continuing process of theological education.

Fortunately, others share this perspective. The concern which is reflected in these pages has already led to plans for a second national consultation and the formation of a National Committee on Continuing Education for ministers. Hopefully, this Summary of Proceedings will stimulate others to join in our concern. For the purpose of continuing theological education, in the words of one of the participants, "Is to restore to the individual ministers their creative power and to help them find creative relation between men who are working in God's world and God's word for that world." This is no minor task. But the potential results from these four days can stagger the imagination of those who are willing to dream!

Ralph E. Peterson
Executive Director
Department of the Ministry

PROGRAM

MONDAY - June 15

		Page of Proceedings
2:00 P. M.	Registration	
2:30	Planning Committee Meeting	
6:00	Dinner	
7:25	Evening Prayers - Harry E. Horn	
8:00	THE TASK OF THE CONSULTATION -Connolly Gamble, Chairman	6
	EDUCATION IN OUR CHANGING WORLD -Huston Smith	9
	Reactors: Martin E. Marty Lynn Leavenworth	
9:30	Reception	
10:00	Group Chairmen and Recorders Meeting with Planning Committee	

TUESDAY - June 16

		Page of Proceedings
7:30 A. M.	Breakfast	
8:25	Morning Prayers - George F. Tittman	
9:00	THE TASK OF THE MINISTER IN THIS CHANGING WORLD - Eugene Carson Blake	16
	Jesse H. Ziegler, presiding	
	THE TASK AS I SEE IT	
	-Robert M. Schwyhart	24
	-Thomas W. Klink	28
	-Theodore E. Matson	31
	-Arthur F. Wileden	34
10:30	Coffee	
11:00	First Meeting of Small Groups	

TUESDAY - June 16 (cont'd)

		Page of Proceedings
12:30	Lunch	
2:00 P. M.	THE ROLE OF CONTINUING EDUCATION IN THIS CHANGING WORLD	
	-Dwayne Orton	40
	Mark Rich, presiding	
	THE ROLE AS I SEE IT - case studies	
	Education of Physicians - Henry S. M. Uhl	52
	Adult Education of Citizens - William J. Trainor, Jr.	56
	Education of Business Executives - William P. Gormbley	59
	Adult Education Association - Eugene I. Johnson	63
4:00	Coffee	
4:30	Group Meetings	
6:00	Dinner	
7:30	THE CONTINUING EDUCATION NEEDS OF THE CHURCH'S MINISTRY	
	-Reuel L. Howe	67
	Allix B. James, presiding	
	THE NEEDS AS I SEE THEM - case studies	
	Presbyterian Institute of Industrial Relations - Marshal L. Scott	84
	College of Preachers - Theodore O. Wedel	88
	S. T. D. Program for Pastors - Henry B. Adams	92
9:30	Coffee	

WEDNESDAY, June 17

7:30 A. M.	Breakfast
8:25	Morning Prayers - W. Emory Trainham, Jr.

WEDNESDAY, June 17 (cont'd)

		Page of Proceedings
9:00	Group Meetings	
12:30	Lunch	
2:00 P. M.	Group Meetings	
6:00	Dinner	
7:30	Group Reports by Recorders: General Discussion Theodore Wedel, presiding	95
9:30	Coffee	

THURSDAY, June 18

7:30 A. M.	Breakfast	
8:25	Morning Prayers - Luther E. Tyson	
9:00	Summary Report and Group Discussion R. Lewis Johnson, presiding	119
10:30	Coffee	
11:00	Consideration of Recommendations Connolly Gamble, presiding	125
12:30	Lunch	

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THE TASK OF THE CONSULTATION

Connolly C. Gamble, Jr.
Director of Continuing Education
Union Theological Seminary
Richmond, Virginia

For more than fifteen months a planning group has been at work to devise a strategy that will achieve the purpose that you see in the outline before you. So diverse are the present problems and so complex is the field that the development of a statement of purpose represents no small achievement! Seeking to take account of all the varied programs, actual, projected, and needed, the Planning Committee established this purpose for the Consultation: "to consider the place, program, and problems of continuing education for the ministry, seeking to describe the aims of continuing education for the ministry, delineate an adequate program, define the roles of various sponsors, evaluate the emergent concepts from other fields of continuing education, and advise on coordination of programs--in a published report."

As the group to tackle this formidable assignment, fifty churchmen and citizens have been called together as invited counselors, here to be consulted and to express judgments. Understanding is being sought from psychology and education, philosophy and theology. Viewpoints are solicited from professional and non-professional. Each participant has been asked to represent a viewpoint, an experience, a concern. The Planning Committee's knowledge has been limited, with the result that we may have persons present whose actual views are widely divergent from those anticipated--but this may provide some abrasion that will enhance our consultation!

So far as I can ascertain, this gathering assembles the most widely diversified group ever to focus upon the continuing education of a single profession. The heterogeneous character of our group appears in the listing of the responsibilities borne by our members: parish pastors; laity of the church; university faculty; denominational officials; social agency staff; philanthropic foundation staff; government agency staff; medical educator; industrial mission staff; business educator; ecumenical agency staff; seminary faculty; military chaplain; clinical pastoral training staff; adult educator; denominational agency staff; educational agency staff; continuing education staff. A sizable number of our group belong to two, three, or four categories when their past experience is coupled with present tasks.

The program which serves as the framework for this consultation moves from the general to the specific, from the broad topic of Dr. Smith, "Education in our Changing World," to more limited spheres of concern--"The Task of the Minister in this Changing World" and "The Role of Continuing Education in this Changing World." With these two foci established (or at least planted in front of us) we shall then consider "The Continuing Education Needs of the Church's Ministry." After each topic is presented in an address, respondents will speak from their own standpoints, and opportunity will be given for interchange in the full group.

Beginning tomorrow morning at eleven o'clock, all consultants are asked to meet in small groups to explore specified questions. These are the problems in this complex area that have been identified by members of this consultation. All questions are related to the central concern. Each group should work through its assignment before moving on to other questions that interest its members. Each member ought to assume responsibility for pushing every pertinent point as far as time limits will allow. Each is asked to define, describe, specify, illustrate--expressing as clearly as he can the views he holds. The lasting benefits of this consultation may be the reports brought out by the seven small groups. Considered reflections within these groups will be recorded for the published report. Carefully phrased editorial statement is not our objective in these groups, so it is not necessary to argue at length for certain terminology. Clarity of communication is an aim.

Members of the Planning Committee will listen attentively as discussion ensues from the addresses. Emergent questions that have not been assigned to a group will be assessed by this steering committee, and may be fed into some small groups.

Throughout the program our purpose should be kept in view. The results of this consultation will be studied intensively by a follow-up conference in December for leaders of programs on continuing education for the ministry--programs in operation or on the drawing boards. The schedule of the consultation has been kept uncongested in order to allow for free hours to explore, challenge, argue, defend, interpret. Every consultant is asked to "stay with it" for the duration.

What may be expected from this consultation? With no wish to weigh us down with an impossible burden, I suggest that we have an opportunity of unsurpassed dimensions. Rapid change is a foremost characteristic of our day. Even in the usually conservative social organism of the church, the possibility of significant change and renewal is an open option. This consultation has the opportunity to guide toward a viable new conception of the church and its ministry. From this gathering may come a valid picture of the parish pastor and his function today and tomorrow. We may be catalysts bringing forth a new understanding of the task of the ministry and the functions of those charged with its performance. We may help to interpret this role to pastors, church officials on several levels, congregations, communities, and the world at large.

Already we may discern in American church life some signs of renewal in isolated locales, reminiscent of the biblical doctrine of the remnant. What we may strive for in this assembly is a clear concept and overall program setting forth the main elements of a national program of lifetime learning for the church's ministry. From this vantage point that we create, disciplined and dedicated persons who have discerned what ought to be done may set about to do it. History indicates that change is more likely to come as emergent grass roots evolution is led by dynamic and visionary leadership.

On the banks of Lake Chautauqua in western New York, soon after the Civil War there was begun one of the most imaginative and influential educational ventures in history. Out of it have come ideas which have made American education unique. It paved the way for extension courses, community colleges, adult education centers, "great issues" study clubs, summer schools, university presses, and particularly the idea that American problems can be solved by study and responsible action. In the Chautauqua movement educational ideas not only kept pace with growth and change in American society but actually led the society toward desirable change. To comparable originality and creative effort this consultation is summoned!

EDUCATION IN OUR CHANGING WORLD

Huston Smith
Professor of Philosophy
Massachusetts Institute of Technology
Cambridge, Massachusetts

The topic assigned me lends itself to two-part treatment: some characterizations of our changing world, and education within it.

I. Our Changing World

From the millions of words that have been written about change in our time--its acceleration and its crescendo--two phrases endure. The first is by Whitehead, who saw the modern world as issuing from "the invention of invention." More far-reaching than any specific discovery in the scientific revolution was the discovery of a technique for building discovery itself into the fabric of Western civilization. The consequences of this meta-discovery are gathered in the second phrase, by Robert Oppenheimer: "the prevalence of newness." The thing that is new, he wrote in 1955, "is newness, the changing scale and scope of change itself, so that the world alters as we walk on it, so that the years of a man's life measure not some small growth or rearrangement or moderation of what he learned in childhood but a great upheaval."

Nothing is easier than to document concretely these abstract characterizations. In opening the New York World's Fair, President Johnson reminded us that at the preceding New York Fair, twenty-five years ago, "a daring exhibit proclaimed that in the 1960's it would really be possible to cross the country in less than 24 hours, flying as high as 10,000 feet." Already we have exceeded that prophecy five-fold, and the decade in question isn't half over. With supersonic jets and V-TAL--Vertical Take-Off and Landing--we may exceed it twenty-fold before the decade ends. Seventy per cent of the medical prescriptions written today contain chemicals unknown before World War II. As a catalogue of such advances could quickly become tedious, let us come at once to the point: The tempo of change is itself changing so fast as to leave us without standards by which to measure it. With 2,000,000 new discoveries being reported each year, our former standards of measure are as clumsy as footrules in a cloud chamber.

What kind of world is this change producing? What are its features which men, if they are to be judged contemporary, must take cognizance of?

1. You will expect me to begin by noting that it is a world which has come into possession of the power to commit historical suicide. But this brings us to a surprise. Change, which swung the problem of nuclear

war into dead-center twenty years ago, appears now to be edging it toward the periphery. At Boston University last week (June 7, 1964) Walter Lippmann addressed the members of its graduating class as the first in twenty years who could reasonably assume that they could live out a normal life-expectancy. "The threat of war," he told them--

> the threat of a great nuclear war which could devastate the whole northern hemisphere--has become decidedly less than it was a few years ago, while you were still in school and college. It is hard to believe that this is true. Indeed, all of us have a kind of superstitious fear that we may be tempting fate if we dare to say that the danger, the greatest danger in the history of mankind, has receded. But I think you may believe that it has receded enough so that we can begin again to plan our lives and public affairs on the assumption that our civilization is going to survive. This is an assumption which no one has dared to make for decades. You can make it. You can look once more beyond mere survival.

Lippmann wisely eschewed guarantees, but I think we can accept the tempered assurance his words propose. The cold war appears to have put nuclear weapons "on ice" to a degree few could have expected ten years ago. If they can be kept there they will stand as history's greatest testament to man's reasonableness.

2. Unfortunately, the change that has eased this most-immediate problem is not easing others. The population explosion, for example. If it continues at its present exponential rate, in 1000 years there will be about one square yard of ground on our planet for each person--"standing room only." We can't look to the astronauts to solve this problem, for space colonization can promise only temporary relief at best: if the current rate continues, in 10,000 years the total mass of the human species will exceed that of all the galaxies and stars that are visible through the 200-inch Mount Palomar telescope. This looks like cast-iron proof that the present exponential rise will not continue. Whether it can be curbed short of catastrophe is unclear, but a blend of scientific and moral attention--the former evidenced by the Rockefeller Foundation's pin-pointing it as one of its top priority items, the latter by the Vatican commission that has been appointed to study the problem--could make the prospects look more hopeful in twenty-five years than they do now.

3. If the problems posed by over-population are immense, those posed by automation are immediate. Modern technology and industrialization have been with us scarcely more than a century. It has been a century of immense toil, a period of servitude to the machine. But we are about to see this change into its exact opposite. Today in New Jersey there is a factory which, manned by nine men on each of its three eight-hour shifts, is

producing seventy-five percent of all the nylon used in the United States. Such automation is emptying factories and offices at the rate of thirty-five thousand men and women a week. Once the process takes off, it will so far surpass the demands of even an exploding population that only steady reduction in work hours will permit the universal employment that will remain socially indispensable. Even Khrushchev has promised to cut work hours to less than forty a week. In the West a twenty-hour week within thirty years seems almost certain. This is the way a normal week's schedule will then look: work, 20 hours; sleep 50-55 hours; free time, nearly 100 hours! Leisure will have become a terrifying reality.

Terrifying because we are as spiritually opposed to it as we are psychologically unprepared for it. Our Western outlook glorifies work to the point that we find it difficult to sense meaning in our lives without it: witness the crisis and decline that beset men upon retirement. On this point our society is egalitarian; we have no truly leisure class--even kings and presidents think of their offices as responsibilities rather than sinecures. What we face therefore is the prospect of life stripped of that in terms of which today it is primarily defined. We face the prospect of a society of laborers robbed of their labor. Within the next decade the problems inherent in this prospect will be upon us.

4. Crime, delinquency, and mental illness continue as major social issues. Until recently, mental illness appeared to be on the increase, but in 1960, for the first time in the history of public mental hospitals in the United States there was a decrease in patient population. Chemopsychiatry--therapy by means of drugs--is beginning to reap benefits which bid well to continue. By contrast, crime and delinquency continue to double every ten years. This may be related to the population increase noted above. In last February's issue of the Bulletin of the Atomic Scientists Hudson Hoagland details evidence that even sub-human animals--jackrabbits, rats, deer, white storks--when they overpopulate their environments manifest "acute stress syndromes" which put them into a kind of screaming-meemies state wherein they will kill their own young even when the food supply remains abundant.

5. I pass over race relations and the problems occasioned by our bursting and decaying cities as areas in which you are more involved than I, and cite only one other social problem which change has handed us: the depersonalization produced by our mass, agglomerate society.

Man's environment used to be nature, and his task respecting this environment was to impose order upon it. Today man's primary environment is society. The task this new environment poses for man is very different. Instead of having to order it--for society is order--his problem is to personalize it.

This task is neither less important nor less difficult than was the taming of nature, but it has yet to be seen clearly. The reason society must be personalized is that unredeemed it has become an impersonal mechanism, and with its increasing complexity is growing more impersonal daily. More and more our lives are consumed by role behavior, this being defined as behavior in which what counts is what is done, not who does it. As within roles persons are interchangeable, the more our lives are lived in terms of roles, the more our individuality idles, or rather never comes into being. Indeed, if we ever come to the point where we live only our roles we shall have no individuality at all. Don Marquis said that no number of five year plans add up to a millennium. Similarly, no number of roles constitute a genuine person. When Quentin in Arthur Miller's new play, After the Fall, announces, "I can't find myself," it's no wonder. Like so many in our time, he has no self to find.

There is a sense in which life in the past was also role-dominated inasmuch as society (Riesman's tradition-oriented society) specified the roles its members were to fill. But as these roles were set within primary groups, those who filled them were encountered as persons while encountered as functionaries. The difference between traditional and contemporary society is that traditional society gave its members some individuality without allowing them to win much more, whereas contemporary society gives its members almost no individuality and permits them to win a great deal. But they must win it--it will not be handed to them. And winning it involves two things: (1) firming up from amongst the myriad possibilities that open before a life today a core of personal identity--Erikson's identity crisis--and (2) building around it a sphere of intimacy within which one can build the meaning of his existence.

These are some of the social problems which change has thrust upon us. Needless to say they have not left man's interior life unaffected. On the contrary: it is the testimony of the arts--most explicitly the Theater of the Absurd--that they have brought the human spirit to near-crisis. Science has abetted the process by throwing man's self-image into profound confusion. Consider the repercussions for man's self-understanding of the following projects on which science is currently embarked:

1. The creation of life. This won't take much longer: with the giant molecules, the amino acids, and the viruses, the step is just around the corner. If we had given as much attention to creating life as we have to creating nylon, the feat would be accomplished already.

2. The creation of minds. Despite the giant finesse we may suspect at this point, cybernetics, univac, and analogue computers are pressing to the hilt the analogy between minds and electronic brains.

3. The creation of adjusted individuals, this by way of chemicals (stimulants, tranquilizers, and the like) which can directly affect moods and feelings and regulate them to taste.

4. The creation of the good society by means of "behaviorial engineering," a program of conditioning (liminal and subliminal) by which we can induce men to behave as we wish.

5. The induction of religious experience. Already LSD, mescalin, and psilocybin can trigger in about half the populace the deepest religious experience they have ever known.

6. The conquest of death through (a) understanding the aging process, (b) arresting it, and (c) reversing it to effect rejuvenation. A member of the physics department at Wayne State University has sent me a monograph arguing that even those of us who are living today can get it on this act by arranging to have our body-animation suspended in deep-freeze before we die, setting up a trust fund to insure that we shall be thawed and tended when medical science has mastered the process of rejuvenation.

Regardless of the precise degree to which science succeeds in these projects, each is promising enough to throw man's self-image into question. What is man--man who has ceased to be mortal, say, to pick on but one of the above possibilities? Never have we been less sure. And because we do not know, we know not how to live--what loves and goals to seek.

II. Education in this Changing World

We quoted Whitehead in connection with our changing world; we can quote him again in connection with education within it. Every revolution, he said, has been followed by a revolution in education. What revolutions in education do the changes we have noted portend?

1. The increased leisure consequent on automation will mean that more people will receive more education before they begin their careers. In the years between 1870 and 1950 our population increased four-fold, our high school population increased almost eighty-fold. In the remainder of our century, college and graduate enrollments will increase almost as dramatically.

2. Continuing education--education which punctuates or parallels a career--will increase even more. Leisure will make possible what rapid change will make necessary. "The shortcomings of economics," Galbraith wrote in The Affluent Society, "are not original error but uncorrected obsolescence." This insight admits of a wide generalization. In nearly every

vocation accelerating change is making obsolescent individuals who fail to keep pace with it. Prior to World War I a businessman might live a productive and successful life and find himself outmoded at the end of it. By the end of World War II a similar man could find that his training, skills, outlook, and ways of thinking were obsolescent in the middle of his career. James Killian, Chairman of the Corporation of the Institute which I serve. has estimated that already several hundred thousands of engineers are obsolete. Is there any reason to assume that ministers, as a class, are more contemporary?

The truth is that we are beginning an era when a man's knowledge and approach can become obsolete before he has even begun the career for which he was trained. The value of what one learns slips away like the value of money in runaway inflation. Our era is witness to a runaway inflation of knowledge and skill. No matter how imaginative, energetic, and brilliant a man, if his knowledge stands still, change will soon overtake him and replace him by someone equally imaginative, energetic, and brilliant but with a more contemporary outlook and fewer outmoded preconceptions. This fact is just beginning to be felt in American life generally. Its recognition has occasioned this conference.

3. The explosion of factual knowledge will require that education devote more of its time to forging these facts into meaningful and pertinent syntheses. We have already noted that 2,000,000 scientific experiments are now being reported annually; it is estimated--somehow by somebody--that knowledge in virtually every field is doubling every ten years. Harvard's Widener Library adds an average of 800 books to its collection every day--I rejoice to report that it also discards 250--and if M. I. T. were really on its toes it would be subscribing to 75,000 scientific journals. The latter are increasing in bulk as well as in number. Someone has calculated that if the Physical Review continues to grow as rapidly as it grew between 1940 and 1960, sometime in the next century it will weigh more than the earth! Every teacher today is crushed by his materials. Before long it will become plain that sorting facts is as important as amassing them. Discovery will remain important, but selectivity, relevance, and synoptic vision will be seen to be equally important. The model here is the Physical Science Curriculum Committee, which brought together ranking physicists, top-flight writers, and several million dollars from the National Science Foundation to pound the new world of Twentieth Century physics into a brilliant, updated, and integrated course for the American high school.

4. The most difficult problem education faces is the problem of educating beyond the facts. We have a fair idea as to how to enable students to come into possession of factual knowledge: with learning theory and cognitive studies our skills in these lines are improving steadily. But the mind is only part of the self, and increase in factual knowledge only part of what we mean by mental development. A splendid mind is well stocked; it has a

wide range of information in store, available for recall. But it is also a mind in which insights erupt and knowledge steeps into understanding and deepens from there into wisdom. A realized _self_ is even more: it can respond to beauty and sense the problems of society as _its_ problems, ones laying claim to its time and energies. It can laugh and love and see in the changes and chances that make up a life a pattern of significance and destiny. How to develop these deeper capacities of the self, we do not know, but it seems clear that we must learn. Education is already our biggest business; leisure-through-automation will enlarge its scope even further. To spend its new leverage entirely on education's easiest duty--the amassing and imparting of factual information--would seem preposterous. The foremost task facing education is that of discovering how to transform life while informing it.

We live in a time when the future merges into present and past more quickly than before. Centuries ago Isaiah heard the Lord say, "Behold, I am doing a new thing." Today he seems to be doing new things more often. Can ministers be helped to behold--to perceive the new as preliminary to responding to it more adequately? That, I take it, is the question for these days together.

THE TASK OF THE MINISTER IN THIS CHANGING WORLD

Eugene Carson Blake
Stated Clerk of the General Assembly
The United Presbyterian Church in the U. S. A.
Philadelphia, Pennsylvania

I am not going to talk about specific sociological matters--for I presume had you wanted that, you would have asked someone else to give this address.

Let me then take for granted the general shape of our society--mobile, increasingly urban, materialistic, organized, increasingly impersonal, technological, affluent, unreflective, highly political, etc.

Let us take for granted churches, both particular churches as we Presbyterians call them (because none of them really ought to be thought of as local churches) and denominations. I use the descriptive term denomination, since it is the least controversial name of a group of Christians in any way organized within a nation. These churches are struggling to adjust their structures, programs, and ministers from the eighteenth century settled-for-a-lifetime pastorate among a stable people, to whatever it is that will be required to minister to Twentieth Century man.

Let me take one other thing for granted as I begin: that we are all impressed, and have been informed, by the new emphasis on the ministry of the whole people of God. The New Testament lesson read this morning has been read at almost every gathering which has been discussing the ministry for the past several years. And it is only as one sees the ordered ministry in the light of the new insight that all Christians are in some sense ministers, that any of us wish to discuss that ordered ministry these days. It does seem to me, however, that we must, if we are going to do any good in this consultation, talk specifically about those who are called out and set aside to perform certain ordered ministries within this people of God.

I confess that I don't always understand what I hear on this subject. The cliche that "the only ministry in the Church is Christ's ministry" is very popular. It seems like being against motherhood to argue against it. But I don't know exactly what it means. I do know that ministers are chosen by Him in His Church. I do know that it is not necessarily true that a minister who is chosen for an ordered ministry should do exactly the things that Jesus Christ did on earth. Maybe he should, but this question is certainly open for discussion. I'm taking this topic very simply; that we have men, and some women, whom we call ministers or priests in our various churches. They do certain things. We look at them in certain ways related to our understanding of what the church is and of what is the total ministry of Christ's people.

I want to add something here from last night because as I heard the address I began to wonder--I didn't have my notes for the address before me--to wonder if I really could give this address. Was I somehow so much out of touch with what was going on in this world that, really, I would appear to you as being a relic from the eighteenth century? I was reminded of the story all of us have heard about Senator Goldwater. When he was asked, "What do you do when there really is an atomic crisis?" His answer was, "Well, first you get all of the wagons into a circle." This impression is what, I fear, my address might make as I thought of it against the background of that very stimulating address of last night.

But I would remind you that the same Alfred North Whitehead who was referred to last night had a chapter in Science and the Modern World entitled "The Cartesian Faux Pas," which you remember was a description of the basic error of the modern philosopher in the idealistic period. This idealism is over now. But the whole question of science and scientism was discussed more definitively in that book and particularly in that chapter than we usually discuss it. And the question with which Bishop Robinson is now stirring up people about a God "out there" versus a God "in depth," seems to me to be the same kind of basic question that we were discussing as undergraduates 35 to 40 years ago. The question that I'm really asking at this point is, "How new is new?" Is there something new in kind that this scientific period faces us with? Or is it merely that we ought to avoid making the obvious mistake that our fathers clearly did make in reacting to the new science, whether it was in connection with Galileo or Darwin? For they did resist the empirical evidence. I don't believe that any of us ought to resist empirical evidence, but I do suggest that overwhelming amounts of new empirical evidence do not change conditions as such. And I wonder, and have always wondered, when the psalmist on the hill at night exclaimed: "When I consider Thy heavens... the moon and the stars which Thou hast ordained..." (and he could only see about 6,000 stars with his naked eye) whether there is now essentially a different problem or whether the psalmist did understand the smallness of man and the greatness of the universe and was then raising the same fundamental questions of the meaning of human life that we face. The Christian faith is that God made the universe, however big it is, and that that God is revealed in Jesus Christ.

I.

I want to ask you some questions that seem to me a little older than I thought they were when I put them down. These are questions which I believe to be pertinent to the question of this consultation. My first is one which bears closely upon the nature of the task, the role, and the image of the minister or priest. "What is supposed to happen in the public worship of God?"

What is supposed to happen when, under the leadership of one of these ministers, the people of God gather together regularly for worship? I have the feeling that this is the most fundamental question facing every one of our churches. That we are not quite sure what is supposed to happen is the weakness of those who are of the evangelical tradition. We had some discussion in connection with a proposed order of service which our Book of Common Worship Committee has sent out to our churches for study this last year, concerning the form of an "assurance of pardon" (which is our terminology rather than absolution). This was the proposed wording: "I declare unto you in the name of Jesus Christ, we are forgiven." I had a discussion with one of our leading ministers, a pastor, who said, "How can we say this? How can we know what is going on in the heart of the individual?" As I thought about my conversation afterwards, it became clear to me that the reason that he and I were not communicating was that he was taking the position that, really, nothing happens in the service of corporate worship of the people of God. This is clear also in regard to the sacramental theology of many of the evangelical churches. After a while a repetition of a ritual which does not assure or insure that Christ is actually present with His people suggests some change of pattern. So we get tired of water in baptism, let us use rose petals. So you begin to wonder if anything is left of the mysterious, the awesome, worship of God's people.

In spite of Ed Tuller's being here, I think I'll tell a story about Baptists in Moscow. I always get in trouble with my Baptist friends when I come back from a Soviet visit, for I always have talked mostly about the Orthodox and usually Mr. Tuller or one of the other Baptists has to get up and remind us that the hope of Russia is the Baptist Church. But I will quote the very distinguished president of the National Council of Churches who was the leader of our delegation there a year ago in September. We were sitting in the Baptist Church in Moscow, which all Christians who visit Moscow officially usually visit. We were singing one of the less happy gospel hymns when Irwin Miller leaned over to me and said, "Is this what we gave up the liturgy for?"

I'm not proposing here that all of us here who are evangelical should go back and pretty-up our services with various kinds of rites which are not natural to us, whose meaning we do not know or accept, but I am suggesting that we have here a basic question about ministering: "What do we really think the people of God do when they gather for worship?" And whether the minister, or priest, or whatever other name you want to call him, understands fully what is supposed to be happening in Church and what is his responsibility in it? And then is he able to do an even harder thing, to relate the service of worship to all the other things that he does as a Christian minister during the course of a normal week? When you can begin to answer these questions, you have the understanding of what is the task of the ministry. For myself, I don't think that it is greatly different from what it has been for 2,000 years.

A second question: "Why has Christian nurture failed in our time and place?" I'm taking for granted that it has failed, as you note by the way that I ask the question. I cannot find anybody who really thinks that we have produced a lay people who know, and understand, and accept the Christian faith. I do not know how much of this failure may be attributed to pure ignorance. An intelligent woman just yesterday said to me, "Why don't we teach the Shorter Catechism? I learned it down in the Southern Church." Here is one of these contemporary people who is saying that we don't have any framework or any substance of knowledge of what the Christian faith is. So people are busily rejecting what they don't understand. But, if they did understand it, maybe they would even reject it more heartily. Is it essentially a question of ignorance or is it a question of doubt? Christianity, quite clearly, (I think that we understand it in this ecumenical period a little more clearly than we did before) has to do with God, who made the universe and man, and who is revealed uniquely in Jesus Christ, His only Son, Our Lord, who "for us men and our salvation came down from heaven." But this presupposes a three-tiered universe which does not fit in at all with the understanding of the universe reflected in our scientific descriptions of reality. And is it a widespread doubt that there could be any reality in the traditional Christian faith that is the problem rather than the failure of programming and teaching? I learned most of what I know about the Bible before I was 12, that is to say the substance of it. And I'm wondering why in our Church we do not have a biblically literate, if not faithful, people. I ask this question in connection with the task of the minister today. For, in addition to being a priest, or minister, or a leader of worship, he is also in some sense the chief teacher of the flock.

My third question: "How does the Church get through to apartment dwellers?" I put this in these concrete terms. I could have made it more abstract. I ask a subsidiary question, which many of you will be asking: "Is the day of the parish congregation past? Do we really see the shape of an office or a factory or a housewives' congregation?" Since we don't live our lives in homes anymore, and homes are not what they used to be, many are suggesting that we must have our worship, our faith, and our congregation somehow oriented to where people really are. Our present pattern of church life is based on a society where the husband, the wife, and the children worked together on the farm; when the chores were done, they picked up and went to the Church with grandmother and grandfather, if they were living. But that life is gone. Therefore you must find a way to get through to the apartment dwellers; if not in their apartment, somewhere else. My question suggests that the third essential task of the minister and of the church is winning converts to Jesus Christ; and here is a subsidiary question: "Can Christianity be mass communicated?" Is there any way by which an urban civilization can be permeated by the gospel of Jesus Christ? In the Old Testament, the city is often the symbol of evil. As I read history, I see no successful way to transfer to the great city the simple, clear, rural, agricultural pattern of the patriarch and his family gathered together under the chief patriarch, that is the pastor. Add to this ancient urban difficulty the divisions of our churches. No denomination now acts responsibly in any city, divided as we are, because we are in competition with each other. We put our budgets and our able ministers not where they are needed, but where the churches can be supported in the way to which they have become accustomed. The task of the minister is clearly related to the answers the Church gives to the urban questions.

Finally, my last question: "What takes the place of the Christmas basket?" I am putting that in concrete terms also. It has to do with diakonia, how an individual can express his response to the love of God in Jesus Christ. How can he show his love for his brothers in our society?

The most encouraging letter I received all this year was from a former member of the last church of which I was the pastor. I don't know what brought forth the letter; probably some newspaper article about civil rights. I received it from an "ordinary housewife,"--oh, perhaps a little extraordinary, a little bit better educated than some--but not one of those that I would have thought of as being an outstanding leader among the women of that church. She had gone to the John Muir High School, in Pasadena, California, last fall and, by twisting the arm of the principal and the counselors, had been given the names of two Negro boys who had high I. Q.'s but were doing badly in school. These two boys have been in her home every school afternoon all this year, and she has been tutoring them. It is, I submit to you, this kind of very personal, concrete work with persons that is the new way that the old Christmas basket project is carried out. This will not take the place of successful lobbying for a comprehensive civil rights bill, not the necessity of Christians working on every city council and every school board everywhere to put into effect the new pattern of race relations that is coming. I am, however, suggesting to you that the heart of part of the task of the particular congregation, and the minister who is working there, is that people begin to act like people again, in the interest of persons whom they can serve.

II.

Now, to my second section, and it will be a little shorter than the first. I will make some suggestions for the profile of the ministry that

I think is needed in this modern world. I have made, perhaps, the most basic suggestion already, by implication, by asking you questions about the nature of the church itself and its activities. I do not accept, and will resist to the end of my days, the idea of a pastor being the managing director of an organization. I think that this concept must be resisted, even if it is true, as I presume it is. Nevertheless, to accept the concept of social administrator as being what you are educating ministers to become will be an ultimate disaster! I think that the last thing that this organized society needs is more people to organize their increasing leisure time. If there is nothing else that we can do in this discussion, we can avoid this trap. If we're going to be wrong about what we are producing in society, let it be the old image of the preacher-pastor that was the image that young men in my time accepted when they were hearing the call of the pastoral ministry. But the modern concept is that a man is called to be an operator, a successful money-raiser, and an administrator! I'm sure that the only reason that I became an administrator in the latter part of my ministry is that I thought in the earlier days that administration was so relatively unimportant that I learned to do it fast early. Speed of administration allows a man to spend his time on more important things.

I'm going to say another thing which can be misinterpreted. With this negative point as background, I suggest positively "a learned ministry." We heard last night how difficult it is to be learned in this day as contrasted to the eighteenth century. By learned I mean one who can read a book of theology and understand it, who can, therefore, have the basis upon which to interpret the scriptures without contradicting himself two weeks from now. A learned minister is one who has a framework of thought. He is one who has read widely and at least partly digested what he has read.

I think that philosophy, and philosophy of science, and some knowledge of scientific practice and procedures are important in a modern learned ministry. I'll be frank to say, however, that I think that history, literature, good poetry, and novels, good and bad, make up what the learned minister should read. I have used the word "learned" because it has an old-fashioned ring to it. I see no other way to get the idea across, which I think we need to promote among those who are to do this pastoral work. If we think of pastors as men who manage a second-class social agency, I don't blame young men for wanting to do something else. It is because there is no other job that is so taxing nor one in which you can use so many bits and scraps of knowledge that you've picked up along the way that I emphasize learning for the pastor. Somehow the idea has got around among young ministers that if you have any knowledge or intelligence or an advanced degree, you don't belong in the pastorate. This is our deepest misunderstanding of the pastorate.

The second part of the profile of the minister is "pious." Again, this is not a commonly-used word today. I use pious in the sense of good old "pious Aeneas"; pious in the very definite sense of being dependent upon God. This is the opposite of the smart guy, the operator, and the success image. It is something that is real in the minister's personal, disciplined prayer life. It may not be disciplined in an old-fashioned way and it may be that piety comes from the formal services themselves more than some of us have come to expect. What we need more of in the church are not people who are sure that they are right and have the last word from God. To the world all ministers appear to be confusing themselves with God rather than being ministers of God and his people. We need in the ministry real piety.

The third part of the profile is that we need men who are moral. You see what an unpopular set of adjectives I'm using. Moral. By this I mean not that the minister is a casuist who can tell you exactly how to reflect the morals of a particular society. I'm talking about morality which has two parts essentially. The first part if insight to be able to see what the real issue is and not just take for granted what is right. And the other part of morality is courage, when you have the insight, to resist the wrong.

The fourth part of the profile of the minister is that he needs to be humane. I'm not at all sure that I could develop this point adequately even if I had more time. Being humane has something to do with the opposite of being a professional minister. When I was young, I was irritated beyond measure when people thought they were complimenting me with--"But you don't look like a minister." It always irritated me because I took it as either a personal insult or a professional insult, one or the other. Yet there is this gulf between ministers and other people. Is it our false piety? In our time, we don't see so much of false piety! Today it is that the relationships of minister to people have somehow been lost. I've used the word humane. I speak against the ambitious man, the competitor, against the chip-on-the-shoulder man who is against everybody successful. I am suggesting that the minister has to be trained somehow to be--I suppose you could just say human.

Last of all the final point of the profile of our ministry would be that of an imaginative man versus one who is essentially provincial. That is not the usual contrast of words. I speak here of that human limitation to which all men are subject. Such limitation may not be equated with original sin, but it is close to it, as Reinhold Niebuhr once suggested. It is the human habit of thinking that we really are the center of the universe. This prevents us from putting ourselves in the position of the other person, and therefore we are quite unable to live by a golden rule. For the golden rule requires sufficient imagination to know what you would like other people to do to you were you in their position or of their class or community. To help people really understand other people is part of the minister's task. To do it he must have imagination.

I find what I've said excessively general. I think, however, that is what your assignment asked for. I close with a story. On the beach near Odessa, on a recent visit to the U. S. S. R. when we got away from our hosts a bit more than we did elsewhere, one young man came up to one of our party, and in rather broken English said, "I'm an engineer." He was one of the young men born after the revolution, educated in Soviet society, and completely sold on the idea that all religion is superstition. He went on, "I've been thinking about going to the theological seminary at Zagorsk." The American asked him, "Why would you do that?" He said, "Well, of course I'm no Christian or anything, but you deal with questions there that our universities are not dealing with." I believe that if we in the Church keep on dealing with questions with which the people, the generals, the politicians, or the managers of business are not dealing, that there will continue to be a relevance of our ministry and our Churches.

THE TASK OF THE MINISTER AS I SEE IT

Robert M. Schwyhart, Captain, Chaplains Corps, U. S. Navy
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The task of the minister in the military service is a challenging one, unique in itself as there is nothing with which to compare it adequately, bolstered by a long history and tradition from the Revolutionary war days, and rewarding to the extent to which one chooses to give himself sacrificially in his service to God and country. I speak to you concerning the chaplaincy, with particular reference to the Navy, inasmuch as the background of my remarks are 26-1/2 continuous years of duty as a chaplain, United States Navy, in times of peace as the present and through two wars, World War II and Korea. In so doing, I do not exclude the chaplaincy of the other two military services, inasmuch as the ministries in all three are similar.

This short presentation is divided into the following areas, each of which will be developed briefly within the time limitations:

I. Description of chaplaincy, qualifications and standards.

II. Description of age group which comprises our field of ministry.

III. Place of ministry.

IV. Cross-section character of personnel involved.

V. The chaplains' slogan and prayer.

Description of chaplaincy, qualifications and standards.

To serve the personnel on duty in the Navy, we have today 927 chaplains, of which 673 are Protestants, or 72.2%; 248 are Roman Catholics, or 27.2%; and 6 are Jewish, or .6%. Furthermore, the Protestants are represented by 41 denominations, all the way from the Baptist groups with 185, and the Methodists with 141, to those with one each such as the Christian and Missionary Alliance, the Moravian, the Pilgrim Holiness, and the Kansas Yearly Meeting of Friends.

For all alike, the requirements are the same: academic requirements of 120 hours of successful undergraduate study in college and 90 hours of graduate study in an approved theological school, plus for the majority a minimum of two years' pastoral ministry beyond seminary. In years, this is a total of nine. For example, to meet these qualifications, the average age of the chaplains in the last class at the Navy Chaplains School was 31 years.

In addition, for nearly 18 years, the Navy Chaplain Corps has shared in the Navy's postgraduate program, wherein a select number of chaplains (in the past ten but to be increased to thirteen) are afforded an academic year of training in a chosen field at one of the Seminaries. This past year, in this area, we have had three at Harvard Divinity School, two at Yale Divinity School, two at Union Theological Seminary, and one at Chicago Theological Seminary.

Description of age group.

Our ministry is with a relatively young age group, a cross section of American youth. To be specific:

19% of our men are 17 years of age
40% and better are 18 years of age
21% are 19 years of age

Along with this, many are married, even at this young age, their dependents being the same age level, plus babies and children.

Little wonder that our ministry is unique in its challenge, as we strive to relate this young generation to the church, to provide programs which will foster spiritual growth and send them back to their communities more mature, spiritually as well as otherwise, upon completion of their military service, short or long as it may be.

Possibly another way to describe our field of service is to relate the findings of one of my chaplains at the Great Lakes Naval Training Center as to the reasons they joined the Navy, for after all, one's motives for being in a given field characterizes our ministry: On 192 in an average company, the following classifications were registered:

43	obligation or draft evasion
56	for the education the Navy affords
11	to learn a trade
20	to travel
7	to follow a Naval career

11	for lack of something else to do
6	to escape family problems
17	to sever home ties
17	for patriotism
3	to evade jail sentence
2	on advice of others

In same manner, I wonder how many reasons we would find as to why men go into the ministry.

The place of our ministry.

Wherever our men are, and wherever they go, we serve there: on all the seas, the Far East, Europe, from Iceland to the Antarctic, from large aircraft carriers to submarines.

Years ago, a Major General in the Marine Corps told me something I have never forgotten. He said, "Chaplain, don't expect your men to come to you; take your service to your men." That is what we do. For example, approximately 115 of our chaplains serve with Marines, ready to go anywhere at a moment's notice. In June 1950, I was serving with the Marines in California in a delightful situation. Forty-five days later, I was with my men in Korea in combat.

Cross section character of personnel involved.

The motto of the Chaplain Corps is "co-operation without compromise"; as we rub shoulders with chaplains of many denominations and minister to men of many faiths. In the early days of the Chaplains School in 1942, a Roman Catholic chaplain on the staff along with an American Baptist and a Presbyterian coined this phrase, "co-operation without compromise." Consequently, in this day of ecumenicity we as chaplains are on familiar ground, for this is the climate in which we have been working for many years.

The chaplains' slogan and prayer.

Finally, the chaplains' slogan and prayer is to "bring God to men and men to God." In so doing, we have the same problems to confront as do pastors and teachers: the indifferent, the "what's in it for me" type, the products of broken homes, those who seek solution to their problems in divorce, the hastily married without background and money, the reckless, those who face temptations never before encountered, the alcoholic, the lonely, the homesick, the sick and the hospitalized, in time of conflict the wounded and dying, those afraid as they encounter danger, those who seem to have no faith in anyone nor in God, even in themselves, and those whose faith in God many times causes us to examine our own.

A few years ago, one of my chaplains gave me a miniature display case which he had made. Inside it is seen a miniature sailor and a marine and between is inscribed this prayer: "To bring God to men and men to God." This is in my office in full view from my desk as a constant reminder of my task as a chaplain.

THE TASK AS I SEE IT

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First of all let me offer a "barebone" assertion, namely, that the task of the ministry in our twentieth century times includes pastoral responsibility for

1) Persons whose major energies are invested in more or less total institutions of our times such as work, health and welfare, and healing; the military establishment; education and research. A major implication of this statement is the concern of which Dr. Blake was speaking when he talked of the apartment dwellers. We must find ways to penetrate the total institution, the total commitment organizations in which people are involved and to which they give so much of their time and effort.

Secondly, the task of ministry, and therefore the task of continuing education, is to define in the courses of such a ministry those institutions which may be regarded as having goals congruent with the goals of the Christian church in the world, those which are indifferent to the goals of the Christian church, and those which are seriously at odds with the goals of the Christian church in the world.

Third, the task of ministry is to devise processes and structures appropriate to the various settings of modern life as relevant as the parish was to the village civilization in the past; as relevant as the guild was to the master craftsman and the specializations that followed the Renaissance and the mercantile revolution.

I hope it is apparent from these statements that there has been significant impact of a changing world on the minister. But I would not be true to those for whom I feel some sense of representation here if I did not match these statements with the assertion that the task of continuing education is also concerned with persisting kinds of processes that affect the minister, whatever his environment or culture. Continuing education takes place after the necessary qualifications for entry into the Order of the Ministry have been completed. Therefore, we deal with a segment of a time-extended process; we deal with only a part of this process, a part within which there are certain kinds of problems and in which the impact of change takes certain forms--not general, broad, but specific forms. Let me try after the fashion of the tradition of ministry from which I come (I see myself as a kind of bug house preacher) to offer three very simple illustrations as cases.

The hospital education office calls early in the morning and says that last night one of our nursing affiliates had a difficult night. Could you talk with her? I talked with a 20-year-old student nurse and discovered that she is one of two surviving children of a family of four siblings. In that family the two older siblings, a brother and a sister, died when this girl and her surviving brother were quite young. They died at different times. And it so happened that, in the strange circumstances of that family, the family nominated--by their expectations--this particular girl to die as well. They expected, and she grew up in the expectation, that on the evening of her 21st birthday she would die. The call came to me on the morning after, when unfortunately for her own peace of mind, she did not die--although she had waited the entire night through. Her particular organization of life did not seem to run beyond the particular point.

The second case conserns a pastoral consultation to a psychaitric team in a military hospital where an influential officer was referred because he was involved in the control sequence for certain "high yield" atomic weapons. This man had "gotten religion" in a way. He was convinced, according to his understanding of the moral theologians of his faith plus some reading, that there was no possibility of justifying as a just war the weapons system for which he was training. The consultation was to determine, in addition to the complicated psychological evidence, whether this man was rightly religious or sick.

The third case involved a well-trained Negro professional man who came from a city which has been successfully and rather peacefully integrated. He grew up in the climate of repression and second-rate citizenship. In contrast to the usual hospital admissions from his race, he was admitted in a state, not of depression, but of manic elation in which the boundaries upon his thought and insights had spread beyond the realms of possibility and into the realm of extra-terrestrial galaxial phenomena; he was flying very high. We decided that here was a man whose previous organization of life had been very successful. It had been dependent, however, upon the kind of repression, segregation, and restriction of opportunity which now for him and some of his people were being lifted. The changes were more than he could tolerate.

I offer you three very brief vignettes of people whose situations could be taken as a parable. They are paradigmatic of people whose organization of life has outrun the circumstances of our time. One reveals a person whose moral categories no longer are adequate to cope with the tasks which our civilization imposes upon some people. The last reports on a person for whom the repression and ugliness of segregation had been a comforting part of his organization of life, and when removed, he found himself in a situation in which the anxiety of freedom was more than he could tolerate.

These cases can be taken as parables of the task of continuing education for the ministry. We must distinguish between situations which are evidence of great, generalized change in our times and those intimate, personal, and individualized events which call for shepherding pastoral ministry to persons idiosyncratically responding to changes in their private world.

I would suggest that the task of continuing education is to provide men with criteria for choice between the alternate perspectives, on ministry as the prophet, the scholar, the reformer, the shepherd of a remnant, the mystic, the counselor. No one perspective is adequate to the demands of our times.

THE TASK AS I SEE IT

Theodore E. Matson
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I count it a rare privilege to be a participant at this conference. My own experience has been that of a parish pastor for 20 years--9 years in a small community in Upper Michigan and 11 years in a large congregation in Chicago; 13 years as a National Missions administrator; and since early in 1963 I have been serving as president of one of the synods in the Lutheran Church in America, having oversight of 256 congregations spread throughout the state of Wisconsin and Upper Michigan, and shepherding concern for 254 pastors. As you well know, each congregation is different, as is each community, as is each pastor.

My comments are in two parts.

I. My first has to do with the pastor himself rather than with his task, yet vitally related to his task.

1. He must keep his own mind and soul alive for his own sake as well as for the sake of his people, lest he lose his spiritual glow, fail to grow, and professionalize or prostitute the ministry entrusted to him. In other words, he must remain a student both of the Word and of the world. In the words of St. Paul, he must "study to show himself approved, a workman that needeth not to be ashamed." At all times, also in the words of St. Paul, his mind must be captive to the Lord Jesus Christ.

2. He must be a man of prayer and meditation. To be a student, as well as a man of prayer and meditation, calls for tremendous discipline.

3. He must practice self-discipline, since he has no built-in virtues. Like his people, he lives daily on God's grace and forgiveness.

4. He must learn from his people. It takes a humble man of God to be ready and willing to learn wherever he goes. There is never a pastoral call that he makes, never a conversation in which he is involved, but that he is so open to that person that he finds himself in the learning process. As one layman said to his pastor, "You know many things as a pastor that we laymen do not know. We laymen know many things that you do not know. It's the mixing of the two that learns us both."

5. He must learn to garner his time. This can be a real problem with us pastors because we do not punch time clocks. Emergency situations frequently wreck time schedules for pastors, but this should be no excuse for failure to schedule our days and weeks.

6. He must learn to differentiate between the majors and the minors in the ministry. I am appreciative of what Dr. Blake said about the over-emphasis on parish administration. I express the hope that during these consultation days some attention can be given to seeing administration and parish activities in their proper perspective. The church has many activities. What matters most of all is that individually and together, all of them proclaim the Gospel.

II. The role or task of the pastor.

1. He is to help the congregation--the people of God--to celebrate the presence of God, which is the essential meaning of worship. And he must himself approach the worship of God with awe and expectancy.

In this connection I would add that Protestant worship is adult-centered. The custom seems to prevail that children go to Sunday School and adults go to church. Not strange then that so many of our youth are lost to Christ and his Church. An old pastor of my communion said, in reply to the losses suffered after confirmation, "We never had them in the first place. We had them only in our Sunday Schools." All that many youth and adults can show for their years of Sunday School are Sunday School attendance buttons. Is not one of the purposes of Christian education to help the people of God, including the children, to be the Church?

2. He is to preach. Preaching is the celebration of the presence of the Word of God. If the grace to discern the Word of God is the mark of the Christian, how awesome then is the real burden of preaching. Nor is worship meaningful unless the power to discern the Word of God in the world is present.

3. He is to teach.

4. He is to be a pastor, with all that this term means--priest, counsellor, reconciler, one who is understanding, one who is shocked at nothing, and one whose confidence can be trusted inplicitly.

5. He is "to equip the saints for their ministry," whatever their ministries may be. I like the concept by Bill Webber in his excellent book, God's Colony in Man's World: "The pastor serves in the church for the

sake of the world; the lay men serve in the world for the sake of the church." In this connection, I am reminded of a grocer in Minneapolis who one Monday morning said to his pastor: "I wonder if you know how hard it is for me to make an altar out of my grocery counter." I wonder if we pastors do know! We are so accustomed to thinking of the laymen serving the church that we quite forget that they are the church's witnesses and servants in the world and that it is our task to help equip them to be the church in the world.

THE TASK AS I SEE IT

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I guess one should be ready for any emergency when accepting a panel assignment. When I accepted this spot on the program, I had assumed that it was to discuss a statement by Dr. Eugene Carson Blake and had hoped that I would secure in advance of the meeting a copy of his statement. But that is not the way things are working out, and instead I am called on by your program chairman to make a statement of my own on the same general topic, "The Task of the Minister in This Changing World," but to do it from the point of view of the rural church. This I will briefly try to do.

But first you should probably know something about me. First, I am a rurally-oriented midwesterner. Secondly, I am a sociologist, and a rural sociologist at that, and not a theologian. Third, I have a background of about 40 years of experience in assisting with and, in recent years, directing a Land-Grant College and State University sponsored in-service training program for pastors. Someone on your planning committee must have been aware of all of this, and been concerned that this point of view be presented.

Land-Grant College and Public University Training Program-- Land-Grant Colleges and/or State Universities in about 27 states conducted in-service training programs for pastors last year, and the number is steadily increasing. Most of these had a definite rural orientation. Probably around 3,000 ministers attended such conferences or schools. They ranged in length from a couple of days up to three weeks' duration. The planning and promotion was usually a joint undertaking between the respective college or university and the church bodies that were involved. They were almost all inter-denominational.

Just why are these colleges and universities doing this? I think that I can pinpoint at least three reasons. There is the increasing conviction that publicly-supported colleges and universities have a responsibility to all of the people of the area that provides their financial support. This is what we in Wisconsin fondly called "The Wisconsin Idea," but I am sure that it has always been much broader than the boundaries of any one state. This idea is being greatly facilitated today by the accentuated tempo of change in contemporary life and by the rapidly-expanding interest in continuing and adult education. This is the administrative side of the picture.

However, as we view the situation from the subject matter point of view, it is obvious that the advance in knowledge is making it possible to provide much better understanding and insight into the nature of the changes that are rapidly taking place, and of ways of influencing the direction of these changes. We are learning a great deal about world-wide population composition and movements, about the individual and how he function in a mass society, about the place and importance of groups (including church groups) and of community life, and about the forces that lead to decision-making and action. These are only a few areas of expanding knowledge available to those in search of this knowledge. A problem of the educator is to get this knowledge into the hands of those individuals and groups that can and will use it for the benefit of humanity. We would certainly like to assume that churches and church leaders constitute some of these leaders and some of these groups.

Third, I think there is a concern on the part of many public educators for the direction that our society is moving, and a conviction that the church (and in this country the Christian Church) has a great responsibility for helping to determine this direction. This is based on the hypothesis that the church is a part of society and not something separate from it. Or, differently stated, it assumes that the church is a social as well as a religious institution, and that, as a religiously-inspired social institution, it has it within its power to help influence the course of human events.

I realize that there are different concepts as to the way that this should be done. Some individuals and some church groups propose to accomplish this through what I have called organic withdrawal but influencing community action through individual behavior and/or group example. Others propose participation by church members but not as an organized church undertaking. Still others urge complete identification of the church as an organized group with affairs of the community.*

We have a couple of rather recent graduate theses concerned with the analysis of such church identification with the affairs of the community. One of these was based on a scale developed by Dr. Henry Shissler according to the Thurstone-Chave technique and was a measure of the community-mindedness of the minister as compared with the participation of his church (both through its members and as an organized group) in community and civic affairs. This study strongly indicates that in those churches where you have a community-minded minister, you have a community-oriented church. And this holds regardless of denominational identification. ** Another study made in one of our intensely experimental education pilot counties reveals that the most frequent method of church identification with community and civic affairs is through their members, but not as an organized church undertaking. And this also held true regardless of denominational identification.* If the findings of these studies are substantiated on a broader basis they place great responsibility on the minister-pastor-priest for providing the necessary attitudinal background, and on the church member, if the church is to have a substantial impact on the great issues confronting us today.

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* For a more complete analysis of these points of view see "The Role of the Church in the Town-Country Community" by A. F. Wileden, presented at the Inter-Seminary Rural Life Conference, Merom Institute, Indiana, April 1960.

** Krause, T. T., Church-Community Relations in Winneconne, Wisconsin, M.S. Thesis, Rural Sociology Dept., Univ. of Wis., 1959.

The Rural Church Point of View--What I have said up to this point probably has as much significance for urban America as for rural America, but you want me to appraise the situation from the view point of the rural church. This is on the assumption that the point of view of the rural church is different from that of the church as a whole--and I think there are some differences. Let me list just a few of them:

--Usually the rural church is smaller in terms of membership than the urban or sub-urban church. As a consequence, their financial resources are more limited, and the minister may need to serve several churches in order to get an adequate budget. Even then, mission money may be needed.

--An undue proportion of the men serving rural churches are either young men just out of seminary or older men looking for a lesser pastoral load than in our urban church, or seeking semi-retirement. As a consequence, there is a tendency for these men to be less interested or less skillful in the matter of church involvement in community affairs. There are outstanding exceptions, of course.

--There is greater competition between different denominational groups, which often even takes the form of a struggle for survival. This situation is accentuated by the population decline today taking place in most rural areas. It is also accentuated by the comparative decline in farm incomes. There is increasing evidence that we can no longer justify our continued excessive denominationalism, especially in rural areas.

Many of these really are what we have often called "problems of the rural church." They certainly are as much economic and sociological as theological. I think more so, and need the help of the sociologist, the economist, and the adult educator if they are to be resolved. It is probably no wonder, therefore, that much of the programming of the in-service training conferences carried on by our Land-Grant colleges and public universities is basic to these areas of concern. Likewise, they might well become increasing areas of research concern carried on by the Land-Grant colleges and universities. *

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* Kang, Un Hi, The Role of the Churches of Columbia County in Community Development, M.S. Thesis, Rural Sociology Dept., Univ. of Wis., 1963.

However, there are areas of sensitivity on this matter of the respective roles of the church as over against that of public opinion. We had a National Conference on our campus in May, 1960, concerned with clarification of these roles. I was called on to present the point of view of the publicly-supported college or university, * and my friend, Reverend Robert Frerichs, was called on to present that of the church. Out of the discussions that followed, a rather clear concept of the roles emerged. This concept, in a report prepared by the Farm Foundation,** was expressed in the following words:

> "The University has the responsibility for developing program content and securing resource leaders."
>
> "The church role is clearly that of presenting the needs and of programming the attendance of key persons in its organization."

A later statement released by the United States Department of Agriculture,*** expressed this same working relationship, but in terms of what each gets rather than what each gives. It is worded as follows:

> "The leadership position of the church in the community can be helpful to the Extension Service in bettering the community."
>
> "Church leaders, increasingly concerned with the totality of life, are attaching new importance to the role of the Land-Grant universities in acquainting pastors with the socio-economic realities of the day."

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*This is developed at length in "Rethinking Roles in In-Service Training for Rural Clergy," by A. F. Wileden, presented at National Conference on In-Service Training for Rural Clergy, Univ. of Wis., May, 1960.

** Farm Foundation "Planning In-Service Training for Rural Clergy by Land-Grant Colleges." Report of a National Conference held at Madison, Wis., May, 1960.

*** U.S. Department of Agriculture, "Continuing Education for Town and Country Pastors at Land-Grant Universities," June, 1962.

This clarification and these concepts are the product of fifty years of experience, and provide clearly-recognized channels for continued effort and co-operation.

Before leaving this matter of in-service training for rural clergy, I think that I should point out that our Land-Grant colleges and publicly-supported universities are also today offering pre-theological training to hundreds of young men and women prior to their entering the seminaries. This not only takes the pressure off the church colleges but also helps to recruit many young men and women who would not have otherwise entered the ministry. This type of training offered by the Land-Grant colleges is unique in the preparation it offers particularly to men entering the rural ministry, and is becoming increasingly meaningful as these colleges broaden and liberalize their curriculum.

Then, at the other end of the educational continuum is the post-theological training for men and women interested in various phases of church work, including church-oriented research, church administration, and teaching in theological seminaries. A short time ago I had occasion to check on this type of graduate training just in the Department of Rural Sociology at the University of Wisconsin (in which I am a staff member). I discovered that during the previous two decades 11 Master's degrees and six Ph. D.'s had been conferred on post-theologians for graduate work carried on in this department alone. Many of these men are in outstanding church leadership positions today. We have three such men taking graduate work in the department at the present time. I am sure that other departments and other universities can cite similar experiences.

The Task of the Rural Minister--Up to this time I have, in a sense, talked around the topic assigned to me--"The Task of the Rural Minister in this Changing World." However, I felt that I had to try to convey to you the background out of which I will try to answer this question. Other than that I have nothing to guide me at this point other than a very personal point of view.

I assume, of course, that the main task of the rural minister, as elsewhere, is a spiritual one. He must be concerned with the spiritual welfare of his parishioners. This he must do through religious rituals and services, through parish calling, and through personal counselling. To this let me add the importance of his setting the personal example. But, in addition to this, I believe that he has a responsibility to the total community of which he and his church are a part, and to the state, and nation, and world beyond his immediate community.

To be effective in this latter task he must come to know the community and the world of which he is a part, and come to understand how it works. To facilitate this understanding is the basic purpose of the training programs mentioned above. But understanding is not enough. He must also be attitudinally committed to doing something about this concern for his community and the world, and convey that commitment to his parishioners.

We are much concerned that the church and church leaders today make their stand clear on the matter of racial segregation. But this is just one area of possible concern. In a recent study of a small Wisconsin community, a county seat town, we discovered that their areas of concern were as follows:

Unemployment
Government spending
Agricultural policy
Education
Medical care for the aged
Poverty
Civil rights
Taxes
Foreign aid
Freedom of religion

They ranked them in that order. If the church is to function as an effective force in the community, it must be concerned with all of these matters of community concern. As we have suggested, the expression of this concern may take different forms, and there is always the matter of expediency and institutional structure that bore in on the situation. There is also the matter of priorities in terms of expenditure of time and energy. These are matters for each minister and each church to consider and decide.

However, I think that the Christian Church in America is in a critical situation today. I think that it is at a crossroads in terms of its primary concern. Is its basic purpose that of developing a comfortable and powerful institutional structure? If so, I think that many of us are well on our way. Or, is its basic purpose that of bringing to bear in our daily individual and group life the 20th Century interpretation of Christian living? If so, I believe that we have a long way to go.

THE ROLE OF CONTINUING EDUCATION IN THIS CHANGING WORLD

Transcript of an Extemporaneous Address

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It is a great temptation to spend some time, by way of prelude, on the changes that are taking place in the process of education itself--the transformations we see ahead in

- the structure of education;
- the character of the community college, the university, the teachers' college;
- the altered content of education as objectives clarify;
- the effect of more leisure;
- the veritable revolution in learning facilities and resources with the infinite possibilities inherent in the teaching machine, in retention and retrieval of an exploding body of knowledge;
- Telstar, television, and miracles of technology still on the drawing boards--

and much more.

Holding in mind that far-reaching developments of this nature are under way--and we can only hint at their great diversity--we turn our attention to the imperatives of continuing education as they apply to some major human areas of current concern. In some degree all of these are analogous to the problem as it exists in the ministry.

It is true that there was a time when we could not afford to educate everyone to the full extent of his personal capacity. But today we cannot afford NOT to educate everyone to the full extent of his personal capacity!

Education is becoming the benevolent virus in the blood stream of society. And change, of course, is the phenomenon that is making so necessary this continuing process of renewal through education.

We are hearing a good deal these days about the multiplicity of jobs and the changing nature of jobs. One prominent student of the subject has extrapolated the idea that 60 million jobs would change their character during the next generation. Jobs would change their character! It follows that people must, therefore, change the character of their jobs.

The implications of such a development for this field of our concern are, of course, legion. For one thing, it justifies and underlines recognition that the most stable element of this whole process is the fact of change.

As the first of these current concerns I advance this one: Economic institutions are becoming increasingly dependent upon continuing education. It was Clark Kerr, President of the University of California, who in his Godkin Lectures, said, "Education will be to the economy of the next 50 years what the automobile has been to the economy of the last 50 years, and what the railroads were to the economy of the 50 years before that."

Now he didn't say that some development like atomic energy "will be to the economy of the next 50 years." He didn't say that some product like TV "will be to the economy of the next 50 years." He said EDUCATION "will be to the economy of the next 50 years." This intangible thing, this thing of human process now becomes the dominant influence in the material development of civilization! This is a great leap forward in the thinking of education and pedagogy.

When I left my work in college administration to go into industrial education in 1942, the attitude of my colleagues on the faculty was typified by one who said to me, "What are you going to do--teach people how to use screwdrivers?"

Well, to help the man who has to get his daily bread from it, to learn how to use the screwdriver, I contend it is a marvelous thing to teach!

But my colleagues had no idea of what was evolving--nor frankly did I! I must give great credit to Mr. Thomas Watson, Sr. who asked me to come with the corporation some twenty-two years ago. His assignment to me was, "Find out what education can do for this business, and put it in!" It has been a great adventure ever since! I mention this here only because of the basic concept involved.

He liked to put ideas into signs and tack them on the walls. He would say things like, "The Manager Must First Be a Teacher." Is that something which might grow out of the idea that "even the first among you must be the servant of all?" This is a profound concept which underlies the application of continuing education to the management of people in business.

"The manager has no right to manage," he would say, "unless he can conceive of himself first as the teacher--undergirding and cultivating and irrigating and stimulating his people."

Or he would put it into some other terms--"To build a business you must first build people" and "Education is the lungs of a business." This is what Clark Kerr was saying in his own fashion . . . but this concept underlies any commitment we make to continuing education, in any institution or profession.

In the mid-Forties I sensed that there was going to be a great growth in the development of education within business, and I went to see the American Council for Education. I said to them, "There is a marvelous trend beginning to take place. You people ought to draw a circle and take them in--not yell, 'heretic, rebel, a thing to flout' and shut them out."

But I couldn't get to first base. Not that they didn't comprehend that there was an educational development coming here. But I was eager to see it become part of established educational practice, share the benefits of it, vest it with professional standing, and bring unity and cohesion to the whole educational family.

But apparently this recognition is now coming in through the back door. Recently I addressed the opening session of the American Society for Training and Development (formerly the American Society of Training Directors) and it was something to see a thousand fine educators from business and industry--a sovereign body of professionals committed to the growth and development of people who are at work in the plants, offices and laboratories of our land! Here was a whole new area of education now grown up, having justified itself and become mature!

Significantly, this is happening within the body of a profit-seeking business. Now this is not philanthropy--not at all! Nor is it do-goodism. This is for the purpose of prosecuting the economic aim!

If some of my friends, in pseudo-sophisticated fashion say, "But you are prostituting education to the profit system," I have an answer for them. I see it as the two joining harmoniously, hand in hand, in lifting the level of the economic order; and the economic order having this means, generic to its purposes, to contribute to the development of people in the wonderfully harmonious relationship of education to business.

Let us look at it then in reference to a revolution taking place in business, in which the rising level of the education of people is greatly conditioning both the product and the operation, as well as the outlook of business. Henry Ford looked at the Model T one day and said, "I don't care how the thing looks, so long as every family may have one." No choice of colors--only black, but every family may have one--and that was a GREAT idea.

Out of the economy of the old world which was a class-conscious economy (and its distribution and production was for class utilization, with ownership held tightly and distribution cartelized), we evolved an economy in which the goal is the greatest amount of goods for the greatest number of people. Inadequate and quite imperfect, but nevertheless the germ idea is there--that in our economy we have nourished the idea that business is for people.

Out of that has come a rather well-developed point of view--the "marketing point of view." This represents a revolution in business management. It is a reorientation of the outlook of business. It is not just another emphasis on advertising or on salesmanship--not at all. There are two ways of looking at business--you can look at it as a productive enterprise; or you can look at it--from the marketing point of view--as a distributive enterprise.

If you look at it as a production enterprise, you are dominated by an efficiency drive, a cost-reduction point of view, a standardization, a simplification, a mechanized process, substitution of materials and the continuous flow process for the producing of goods.

Now all this must take place in any viable business. But with the marketing point of view, you look outward toward the consumer first. You study the market. You study people. And the questions that you ask in managing the business are: "Who are the customers? Where do they live? What do they buy? What needs do they have that are not being served? What products or services will meet those needs? What needs can this particular company serve? What is the competitive situation? What needs will be developed by changing social and economic situations?" In this way you get the consumer in focus.

Now this is all deeply related to continuing education for the body of business. First, lifting the level of general education in the company forces any business institution that considers it to look at the level of this education extrapolated in the future. Today we don't project a business in terms of next year, but rather on a cycle of budgeting and design, for a period of many years ahead. In lots of businesses, more people are working on the product that is planned for production ten years from now, than are working on the product for tomorrow's distribution.

The production point of view (the older point of view) looks at the future through the eyes of the present. The marketing point of view sees the present through the eyes of the future. This has a great influence on the utilization and demand for education within the business.

For example, the continuing education that becomes necessary is not only in matters of technique and market research, and of the understanding of the psychology of peoples, and the movement of and in society, etc. It goes further than that. It gets deeply into the general educational competence of management people to live in the world, to understand what goes on in it and to adjust their business operation to that kind of influence.

For instance, a brewing company was thinking of buying another brewery. It sent out a consultant to survey the situation and he came back with the statement all laid out. It contained all the data about the facilities, their value, operation, sales, etc.--and he recommended that the company buy the brewery. Six months after they bought it, there was a local option referendum on the ballot in that community--and the community went dry! He just did not foresee this because he was not trained and educated to take the whole sweep of the social situation into his economic judgment.

Osborne, the great cartoonist, in an article called, "Hear the Message of the Marketplace" drew his caricature of man with a great big ear leaning up against the world, and with a stethoscope up against the world, as well. This kind of approach to the development of a business is demanding the continuing education of the management man because the world is moving ahead so rapidly--and he is dependent upon it for the success of his business.

My second suggestion of a general human situation calling for continuing education is this: Changing patterns and evaluation of human resources in industry are placing a premium upon continuing education.

The first Industrial Revolution moved us from muscle power to mechanical power. The second Industrial Revolution, now taking place, is moving us from mechanical power to brain power. That is what Clark Kerr meant. And brain power is the special province of the educator. It is the resource upon which we must depend more than on any other resource, and it is the particular preoccupation of the educator.

Harbison and Meyers in their new book, Education, Manpower and Economic Growth have done a systematic and excellent job in the development of this thesis, and in support of it. I commend it to you. Summarized, they take the view that for any nation, the most valuable of all capital assets may be the capital invested in human beings. Or, human resources development is a more reliable indicator of modernization and development than any other measure. Now, again, this is not do-goodism, nor is it pious pap about human relations. This is good, cold, hard economic thinking that sees human resources as our finest resource. And, of course, this is the fallow ground for continuing education.

There are four ways in which education may be carried on in these circumstances: by formal education, by on-the-job training, by re-training off the job, and by self-development.

I brought with me a very interesting reflection of industry's attitude as indicated in a Chrysler advertisement. Chrysler sets these boys up in their academic gowns and hoods, and put in their headline, "The Most Important Assembly Line at Chrysler Corporation." Now they are not paying the price of a two-page spread in a national magazine just to look good. They want you to understand that the product they are trying to sell to you is based upon the development of people for greater competence.

Now let's look at a few specifics. First, the changing pattern of work that is involved in this issue. We said earlier that we cannot afford NOT to develop people to the fullest possible capacity. This is the first time in the history of America when the blue collar group is no longer the dominant group in the census of occupations. We have sealed the development of American industry to the services of blue collar personnel, the skilled and semi-skilled worker. All our wage systems have been built about it, our training programs geared to it. Our major concentration has been on this group of employees. The enlarging scope of fringe benefits has grown out of the needs of our production workers. But they are no longer the dominant body in American industry!

The managerial, technical, professional--these are the dominant groups in this country today! And they are increasing at the rate of 10% a year. Interestingly enough, the largest single body among them is the teachers. This isn't just a statistical fact. This is a change--a revolutionary change of great importance to us. Why? Because we discover, in very practical terms, that these people are mental capitalists. What they have to sell to business is between their ears--and in their hearts. They carry their knowledge with them. They are not dependent upon our capital investment resources and facilities, except, of course, for some specific research or laboratory equipment. And they move with a greater mobility than ever before. Their loyalty is, first, to their profession--and second, to the place where they practice their profession. How to spell out all the problems of management within the institution on account of this great shift? Interesting indeed, how little we know about the proper utilization of these knowledge workers! All industrial engineering was built upon the quantitative basis of measurement involving production people. And now we are shifting to a situation where a minority within business is actually engaged in production!

How do you measure the contribution of an engineer who walks out at 11 A.M. to buy a suit of clothes--and who has a notebook on his night table so that an idea flashing into mind at two o'clock in the morning can be written down? How do you measure the productivity of this kind of person? And this is not just in research and development, for this calibre of person is appearing through the whole milieu of industrial enterprise.

When I came to IBM in 1942 we had one Ph. D. in the company. On October 30, 1963, we had 729 Ph. D.'s in the company! This is just one way of indicating the shift that is taking place.

I went on a consultation in a Western defense industry and asked about the balance between these two groups of workers. They told me that 63% of their people were in the managerial, professional, technical classification. Now that's a highly erudite area of business, to be sure--but this is happening through the entire business community!

When I came in from the Orient recently, I picked up the San Francisco Chronicle and staring me in the face was the report of a lecture by the president of a grocery chain telling his colleagues at an association meeting, "We need mathematicians in the grocery business." And do they?! On the narrow margin of profit on which the modern grocery business operates, it is very important to be able to figure out the sequence and flow of materials from the producer into the local store and the time they are allowed to stay in the warehouses and on the shelves. They need mathematicians to compute this kind of business operation.

These are knowledge workers! And while they constitute about one-fifth of the working population at present, they are moving up rapidly--at the rate of 10% per year--to about two-fifths. I shouldn't wonder if one-half of all our operating people within twenty years would be in this class of work. These developments are forcing fundamental changes in which education continues to play its dynamic part.

We talk about the annual wage. It is not going to come about by judicial decision, nor by legislation, nor by collective bargaining. It is going to come about as business realizes the need for capitalizing labor instead of expensing it. It will come about only in this way--solidly--lastingly. But it is coming. In the recession a couple of years ago production dropped 50% while personnel dropped only 20%. In some of the large, heavy industries and some of the newer industries--like petro-chemicals and electronics--the spread was even greater. This was a case where profits took the impact, whereas our traditional tendency has been for employment to take the impact of the down turn in the business cycle. We see a trend taking place here in the capitalization of labor because of this highly educated group and we discover that these people who have had education require more education. Education is not like butter, to be spread thin in order to conserve it. It is something which encourages itself. It extrapolates in geometric ratio.

And we are discovering in business that the provision of educational opportunity is a most significant way by which we hold these people in our employ. Oh, money is good. You offer me a raise and see how fast I don't turn it down! But I love far more the opportunity to pursue my professional concern and interest. In our company, I had the problem of developing the change-over in personnel from mechanical counters and counting machines to the coming of electronics. And what a wonderful opportunity for education that was, to try to influence that change-over! And now we have the multiplication of this--the development of the program which was instituted in 1950 for the granting of masters' degrees in the engineering fields and sciences within our own laboratories, not by us, but, in this case, by Syracuse University which came to Poughkeepsie with their professors to teach their courses on our premises!

This development is dramatically illustrated by the Allegheny Power Company. They placed an ad in a national magazine featuring a large A in the center of the ad and a young man standing alongside it. Around the base of the A, they put the college pennants in the territory of Alleghany Power. They ask you in this ad to locate your plant in their territory. They give short shrift (2-1/2 lines) to the usual reasons for selecting a plant side--raw materials, markets, workers, transportation, water power, fuels, etc. The emphasis is on that intangible climate of growth and area assets--homes, schools, colleges, and research centers. These are the factors which determine whether your organization can attract and hold engineers, scientists, and men of top calibre. Look at the academic facilities in this area, they say, and then look at the firms locating their organizations and development centers here. The intellectual quality of growth makes the great difference. This is a commitment, not an incidental.

This is not a response of education and training to a fire alarm. I see it as a great equilateral triangle representing industry. On one side are the goods and services that are produced--on the other side all the capital investment and profits--and across the base you put the people. This is a realistic view of this development. In the same fashion that, in the last thirty years, the ability to innovate has been the key to the survival of business, in the next fifty years the ability to educate is going to be the key factor in the survival of business.

My third major thesis is this: The social consequences of technology and economic power place a great premium on continuing education. The relationship of technical change to unemployment can be far-reaching in its consequences. To the man who is displaced because of automation, this is total loss--and obviously we cannot in any wise try to gloss it over.

Retraining is proving useful in many places. We need to know a lot more about it. A recent article, "What Automation Means to America,"* mentions that those over forty do a better job in retraining than those under forty, reversing the cliches about the learnability of the old dog when it comes to new tricks. But retraining is a "mop up" operation. Over the long pull, in the development of educational resources and facilities and teaching in our country, we want to be able to give everybody, regardless of his economic background, social status, and family background, a chance to grow and develop to his full stature.

Technology is producing some genuine dislocations. That's inevitable. There can be no moratorium on science and invention. That's impossible and undesirable in this kind of world. We would deny our birthright as human beings if we tried to put a moratorium on it. But we are face to face with the significant lag that is our charge and it is the educators' charge, as no one's else whether he is educating within the church or in the typical school, or in the home, or wherever it might be.

Let me set this lag into dramatic focus by quoting a piece from a motion picture, "Edison, the Man." Some of you may have seen that picture, for it was repeated on TV twice within one year about two years ago. Edison had been interviewed by two school children. Then he went to a banquet that was given in his honor over at the old Waldorf in November 1925. He listened to the great from far and wide as they spoke about what he contributed to civilization and then Edison got up to speak. His words are indelible and these are the historic words, too:

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* Automation, vol. 11, no. 4, April, 1964. Penton Publishing Co., Cleveland, Ohio.

> To be told by the outstanding men and women of your day that you have contributed a good deal to human betterment is very pleasant indeed. I would hardly be human if my heart did not thrill to such a major compliment, but somehow I have not achieved the success I want.
>
> Tonight I talked to two school children. Tomorrow the world will be theirs. It's a troubled world; it's full of doubt and uncertainty. You say we men of science have been helping the world? Are those children to whom I spoke and their children going to approve what we have done--or are they going to discover too late that science was a monster whose final triumph was man's own destruction? Some of us are beginning to feel that danger, but it can be avoided.
>
> I once had two dynamos. They needed regulating; it was a problem of balance and adjustment. Somehow the world today is much the same. The dynamo of man's God-given ingenuity is running away ahead of his equally God-given humanity. And I'm too old to do much more than say, "Put those dynamos in balance, make them work in harmony as their great designer intended that they should, then we need not be afraid of tomorrow."
>
> For what man's mind can conceive, man's character can control.

Can it? Was Edison right? Do the highway toll figures after a three-day weekend indicate that Edison was right? Do our deep and frustrating concerns about the use of atomic energy indicate that Edison was right? Well, either Edison was right or we might as well give up right now. Why go on in futile living? This lag is so deeply the reason for the development of education as the essential in economic life because education offers a way of balancing the dynamos. Qualitative dimensions of economic development require our concentration on education.

To illustrate this in foreign economic development, Cleveland and Mangone made a study of 456 business enterprises of America operating outside the country and found that 3% to 4% of the Americans employed in these operations outside the country were engaged in non-economic activity. They were educators, teachers, community relations developers, and other similar professionals. To give you a specific example, once in South America I had luncheon with about 20 Brazilian businessmen. After talking a good deal about management development, I asked them a question . . . a question I have asked all over the world: "What kind of American economic enterprise, or specifically, what company would you like to see multiplied in Brazil?" In that case I got four answers, and in rapid fashion. "Sears Roebuck, Sears Roebuck, Sears Roebuck, Sears Roebuck." Well I knew the story of Sears Roebuck in Latin America but I wanted them to tell it to me. And this is what came out: That company with its marvelous distribution techniques and insights came to Brazil and brought along consultants and teachers who went out into the cottage industry and taught people how to improve their production in order that they might put better Brazilian goods through their distribution channels at lower prices. This was teaching as the handmaiden of the economic development in Brazil.

Reynolds Metals in Jamaica is another great case. They established a beef experiment station, undertook grass-growing experimentation, moved the topsoil off the stripmining for bauxite and so forth in an attempt to improve the lot of the farmers of Jamaica. Mr. Reynolds in the board room in Louisville had said, "Gentlemen, we've got to leave more in Jamaica than we take out." And so they took along home economics and agricultural teachers and other developers of the economy of Jamaica. To do good? No! Because they felt it was essential to the economic development of their investment in Jamaica.

Standard Vacuum in Indonesia; Creole Oil in Venezuela; J. Walter Thompson, McCann-Erickson, Eastman Kodak, Pepsi-Cola which as a group renovated 10,000 schools in Mexico; Whirlpool in Colombia setting up a technical institute. My point is not so much to argue the justification as it is to demonstrate that, whatever the justification, education becomes the instrument and, because it becomes the instrument, it needs always to be endowed with the tremendous resources of the viability of human personality as the great value in our civilization. Continuing education influenced by the kind of educational viewpoint generic to the ministry will penetrate the secular educational forces.

Finally, my faith is this: that education, continuing education, invested with a concern for "know why" as well as "know how" will enable us to balance the dynamos. You know education is a faith. I love to think of it in terms of the Gospel of John--"The Word became flesh and dwelt among us." Now that is education! And somehow we have a great faith that that Word will transform, by some strange alchemy, the nature of man and of society. It is first, a faith that human values will dominate material values in the minds and hearts of men. Continuing education is the force that will do that.

Secondly, education is a faith in the redemptive process of society. William Allen White once put it this way--I think it's in his autobiography--that "Democracy goes down into the tomb with each generation but rises again with the new generation." This is the process of education. It's worth thinking about. You know the beneficiary of education is not the lawyer or the businessman or the doctor. He's not the beneficiary of his education. It's we who ride on the highways designed by the engineers. WE are the beneficiaries of their education. This is true of every profession.

And third, our faith is that transformed men will transform society and raise the level of human welfare.

I won't attempt to summarize. The ideas and utilization of education roll in as opportunity opens. Summarization and systematic philosophizing about it will come in due time. I believe that education is a continuing faith: in Persons, in a Process, to achieve Possibilities.

THE ROLE AS I SEE IT

Henry S. M. Uhl, M. D.
Associate Professor Postgraduate Medicine
Albany Medical College
Albany, New York

I think I should begin by defining the three separate phases of medical education, since I am the only one in the room who is a physician and who has had experience in this field of education.

First, there is undergraduate medical education. This takes place after the completion of a college degree program and is not true graduate education in the sense of the Ph. D., although it is of the same level chronologically. But the medical student is called an undergraduate. Graduate medicine education includes the intern, the resident, and the fellow in training. This is not the complete physician; this is the man who has his M. D. degree but how is still in training in hospitals and who is preparing himself for practice in some field of medicine.

The third phase of medical education, which is the one we are concerned with today, is postgraduate or continuing education, the education of the practicing physician. Historically speaking, continuing medical education has been a concern of medical educators and the profession for a long time. We can go back as far as 1892 for statements about the importance of the life-long process of medical education of the physician. This was stated by Wm. Henry Welch, one of the fathers of the modern system of medical education. In 1940 a special commission on graduate medical education issued one of the basic reports in this field and called for the development of postgraduate medical education and recommended certain procedures and plans. These, of course, were interrupted by the onset of World War II. The AMA in 1955 issued a report resulting from a three-year study of postgraduate medical study in the U. S. A. This was largely a statistical report, a study of what was going on throughout the country, and an evaluation of questionnaires distributed to practicing physicians to find out what they were doing. And finally, a guide was issued by a special ad hoc committee of the AMA in 1960, which I will refer to in more detail later. And, in 1962, the definitive work in this field, which some of you are familiar with, by Bernard Dryer was published as the result of another two-year study. This was more in the nature of a scholarly analysis of the problems of medical education for the practicing physician. Detailed recommendations were given as to how these might be solved on a nation-wide level.

Now, this is a fairly impressive list of studies and reports, which have come before the profession over a period of the past 50 or 60 years. But what is the present structure for continuing education for the practicing physician in this country as of today?

The answer can be given in one word. The present structure is basically one of chaos. There is little coordinated planning or presenting of continuing education for physicians in this country today. But order is beginning to emerge through recent actions by the AMA. Postgraduate educational programs are conducted by medical schools, by graduate, postgraduate, and public health schools, by general medical societies such as the State or County Medical Society and the like; by the many different academies of general practice, by specialty medical societies, and by various types of privately-developed assemblies, by many different hospitals throughout the country, by government agencies, and by many other agencies, such as a State Heart Association, private institutes, and similar organizations and agencies.

The guide published by the AMA is very brief, and was presented to the profession to help in the development of postgraduate medical education, and to try to stimulate better planning and organization. I thought I would read a few paragraphs to give you some idea of the objectives and the needs of postgraduate medical education.

"Vital new discoveries are of little immediate use against human disease until physicians in practice learn about them. Regardless of how well-prepared a physican may be at the time of entering practice, the adequate knowledge of yesterday is not fully adequate today. How best to meet this educational challenge is the broad problem of continuing postgraduate medical education. A physician adds to his knowledge by participation in the following activities:

"1) Reading of the medical literature; 2) consultation with colleagues; 3) hospital staff meetings and conferences; 4) local, state, and national meetings with general and special medical societies; 5) formal postgraduate courses; 6) regional hospital-medical school educational programs."

The ultimate aim of postgraduate medical education is to make it possible for each physician to use in his practice the modern medical knowledge that continuously becomes available. I would add to that another point. He needs to keep the knowledge that he already possesses at the threshold level where it can be put to immediate use in his daily practice. And what are the basic problems today that face those of us in the field of postgraduate medical education? First of all is the basic attitude of the majority of our medical schools. Here is the only resource in our country for medical education in our country, at a truly professional level. And yet the majority of our medical schools believe that they have little direct responsibility for postgraduate or continuing medical education.

A second basic point is that there is a lack of any coordinated planning of postgraduate medical education.

And third, a basic problem, which is probably the most important one of all--this may surprise you--is the lack of motivation on the part of the practicing physician to undertake his own continuing self-education. I have been involved in this field of work for about ten or twelve years, in Massachusetts and in New York State, and it has been my experience and that of my colleagues that in any given area or with any given group of physicians, only about 10 or 15% of the total practicing physicians in that area will participate in even the highest quality of postgraduate medical education that is made available. We do not know what all the reasons are for this failure to participate. We do know that some of them are the pressures of practice and the lack of time available. We do know that one of the most difficult problems is the fact that when the physician goes away to take courses, he may have no one to care for his patients.

At the Albany Medical College we have one of the few departments of postgraduate medicine in this country. There are 86 medical schools in the country today. Only 6 medical schools have such a department. In our department we have tried to develop a variety of programs that will solve the problems that deter the physicians from undertaking most graduate medical education. And we have also tried to solve the problem of faculty resistance to participation for lack of time and because of commitment to undergraduate and graduate education. First of all, in the administration of our program we have been very careful to use our faculty as widely as possible and to distribute the load of work of postgraduate medical education activity so that no one man is overburdened. And over the course of the past five or six years we have been largely successful and have seldom been refused.

We have developed a variety of approaches to postgraduate medical education. First--we have intramural Teaching Days, various courses, and individual education. These are traditional. We have developed something new. Albany Medical College is the first to own and operate an FM educational radio station. During the past 8 years, under the guidance of the Head of our Department, Dr. Frank Woolsey, we have developed a continuing program of two-way FM radio conferences in medical education. These are carried on during the academic year beginning in October and ending in April. Last year we were associated with 58 hospitals which were receiving weekly programs. There was a total attendance of over 7,000 physicians at these programs, and through the marvels of modern radio electronics and telephonic communication, we were able to link our medical center with 14 other medical centers throughout the northeastern part of the U. S. This, of course, immediately enhanced enormously our faculty resources and programs. We did draw on medical schools as far away as North Carolina, Ohio, western Pennsylvania, western New York State, New York City, and all of New England. This technique brings postgraduate medical education to the physician in his own hospital, where he carries on his daily practice. The physician, therefore, does not have to leave the coverage of his patients. The program goes on every day at 12 noon, and ends at 1:00 p.m. promptly. The physician need only come to the hospital, make his rounds of his patients, and drop into the conference room to participate in this program. And, please remember it is a two-way program. This is not radio in the home--passive listening--this is two-way, with active participation between the physician sitting in the hospital, and the faculty sitting in the studio at the Medical College.

We have developed another major program for postgraduate medical education in our effort to reach the physician in his community. This is called the Albany Regional Hospital Program, an association with five selected community hospitals. The members of our department and selected members of our faculty visit them each week to carry on various kinds of teaching activity.

I won't have time to discuss two important advances in this field. They include the use of television, which is just beginning to be developed in a truly useful way, and programmed instruction, which is now being developed in the field of postgraduate medicine.

THE ROLE OF CONTINUING EDUCATION AS I SEE IT

William J. Trainor, Jr.
President
American Foundation for Continuing Education
Chicago, Illinois

I approach this task with some feeling of challenge--not the challenge of getting across what I have to say in an articulate or lucid manner, but the challenge of seeing if I can get through all this before the Chairman trips the guillotine.

What I would like to do here is to talk a little about my organization, the American Foundation for Continuing Education, and discuss briefly what our purposes are, how we attempt to implement these purposes, and why we implement these purposes the way we do.

By this approach I hope that I may suggest something that might contribute to our deliberations this afternoon and tomorrow.

The AFCE was founded in 1947 in Chicago by a group of young businessmen. These men were motivated by a concern for their own public policy education. All of them had been in the armed forces during the war and soon after returning to civilian life, felt that they had lost touch with some of the critical issues of the early post-war world. So they attempted to do something about it. The AFCE was established to develop educational programs which would assist adults to make sound judgments on public policy. It was soon discovered that the study-discussion method was about the best method--not the only one, of course, but the best--to do what we wanted to do, which, to repeat, is to assist adults to improve their ability to make sound judgments on public policy.

Since 1947 we have developed a variety of study-discussion programs. These include World Politics, a general study-discussion program on international relations, and two others--American Foreign Policy and Russian Foreign Policy. The latter, incidentally, is still the only substantial program generally available for adult audiences on Russian foreign policy that I know of. Finally, in the field of international politics we have recently developed a program called Arms and Foreign Policy in the Nuclear Age. Time prevents me from doing more than mentioning two of our other programs--Economics and Politics and American Democracy. All of these programs have been published by Oxford University Press.

About 1958 or so, we became concerned about the problem of science education. Feeling that there was an increasing component of science in public policy, we developed a program in science, Exploring the Universe, which was published a year ago by McGraw-Hill Book Company. We have a second program called The Mystery of Matter which will be published early next year by Oxford University Press.

I would like to talk a little about the elements all of our programs have in common. All of them are reading programs. All of them involve 10 or 11 study-discussion meetings. The meetings are usually held one evening a week over a period of 10 or 11 weeks. Participants in the programs do the reading before the discussion meetings. The readings are organized around issues, so that in each session the participants read several authoritative and usually conflicting points of view concerning that issue. For example, in one of our programs we have a session on the State and Individual. In this session we have materials from the Declaration of Independence, Mussolini's Fascism, John Locke, Plato, Thoreau, and finally, excerpts from the proceedings of the United Nations Commission on Human Rights. That will give you an idea of how the readings are organized.

The second element of our programs is that the emphasis is on the individual participant. We believe that the individual himself has to be responsible for his own education. If continuing education means anything, it means that the individual must develop the desire for education and accept the responsibility for it. We feel that continuing education is a matter that cannot be adequately dealt with by pouring, as was said earlier, wine into a bottle and continuing to pour it in.

The third aspect of our programs is lay leadership. We think discussion groups cannot be adequately led unless the leaders are experienced or have some training. We, therefore, developed a leaders' training institute to train people to lead the discussion groups. Leaders were taught that their function was simply to act as gadflies--to ask questions and to ease the traffic of discussion--but never to use the group as a platform for their own points of view.

Now I would like to get into why we chose these particular elements to implement our purpose. I suppose in the first place, like everyone, we made assumptions. One of these assumptions involves a view of the ideal citizen in a free society. We hold that the ideal citizen--realizing, of course, that this is only a model--is one who is concerned with public affairs and is knowledgeable about them. The ideal citizen strives for wisdom in public policy. Considering world conditions at the end of the war and the emergence of American power, it was vital that that power be used with the wisdom that befits a great people. Since then,

8

and partly because of our encounter with science, we believe a scientific, technologically oriented society demands wisdom to an even greater extent.

Why the second element of our programs--the emphasis on issues? Especially at a time when everyone is aware of the information explosion? We emphasize issues because we believe there are enduring problems of human relationships in politics and in many other fields that transcend any special field of study. Many public policy questions are philosophically based and have value content which cuts across specialties. And it's on such issues that we believe emphasis should be placed. The focus of our programs is on the art of thinking, on how one uses knowledge rather than on rapidly increasing the amount of knowledge a person carries in his head.

I note that I have one minute left!

I would like to say, quickly, that we place emphasis on the individual because we feel that this is where it must be placed if continuing education is to mean anything. The individual has to accept the responsibility for improving his own judgment and in a sense we reverse the student-teacher relationship by putting the burden for the subject matter on the participant.

Finally, we use lay leadership partly because of the practical problem of the limited availability of teachers, but primarily because no group has a monopoly of talent. And we were quite amazed, and quite fortunate, in finding wisdom in the most unlikely places. We even found it among businessmen and ministers!

THE ROLE OF CONTINUING EDUCATION AS I SEE IT

William P. Gormbley, Associate Director
Program in Economic Development and Administration
The Ford Foundation
New York, New York

One of the dangers of being a member of a steering committee is that your chairman always considers that the members are expendable. You may note that I originally was to appear on the first day of your program, but last week, I received a sort of authoritarian letter from our chairman saying that you are now on the Tuesday afternoon program. Since then, I have been trying to decide what I should talk about. The title assigned is the training of business executives, but I knew that Dr. Orton who was on the program knew far more about this than I and I also remembered what my public speaking teacher at Boston University said about such situations: "If you have got to make a talk, talk about something you know about, and your audience doesn't!" I have looked at the audience for the first day and a half and there are too many theologians, and I don't know anything about that. There are quite a few specialists on continuing education, and I know only a little about that, and there are too many experts on business education and management development in the room to try my hand at that.

I am also reminded of the whale story in making this decision. When the mother whale sent the baby whale out into the ocean for the first time, she gave him this piece of advice, "Remember that it's only when you're spouting that you're harpooned!"

So the subject, gentlemen, that I have chosen for today is ecology. Webster's dictionary says that this deals with the structure, development, and distribution of communities in relationship to their environment. Or, probably a simpler way of saying it is that it deals with the mutual relations among organisms and between them and their environment. And I think that's what we are here to talk about.

If you will then, come into my back yard, and let me describe a woodsy pool. If you look at the pool, it's got a lot of lily pads in it, a lot of weed grass, and it's overgrown; it's inhabited by some frogs, and a turtle or two, and the water's slightly green and murky. And it's that water that I want to talk to you about.

In this water, if we had a microscope, we'd see all kinds of amoeba and protozoa and they'd all be swimming around in somewhat aimless patterns. Interestingly enough, each has its place and its task. Each has a reason for being there and doing as it is. And each of these individuals and groups is constantly adjusting to the changing environment of that pool. Each is having to adjust constantly as the temperature changes, the intensity of light differs, and the water level rises or falls. Each of the animals in the pool, large or small, has to learn to live in that environment. Now, occasionally, some big thing happens to the pool. There is an upheaval--unplanned, unexpected--and the animal life in the pool that can't adjust to this changing environment either die off, or are consumed by those who are able to adjust. And thus groups that have been numerous and powerful are either out of existence or without further influence in pool life.

Now it seems to me that this is what we are here to talk about: our ability, the ability of the clergy and the businessman, to live and work in a changing environment. My understanding is, for example, that life in business is no different from that of the animals in my pool. Business has the opportunity to live in a most wonderful world. But, if it is unable to keep its equilibrium in this changing society, it is going to fall by the wayside, just as any other institution in our society. So business, therefore, as Dr. Orton has pointed out, has been constantly aware of its ecology.

It has been constantly aware of its need to be concerned with its manpower and to do the things necessary to assist its manpower in adjusting to the ills of obsolescence and change. It has recognized the need, yes, the responsibility, to make available to the people in its organization the necessary assistance, push, if you like, to see that they are able to make the necessary adjustment in their know-how so that they will not be overcome by the conditions in the changing pool.

I think the other interesting thing here is to see that in doing this, in trying to prepare its manpower for change, in trying to plan for its manpower needs of the future, business spent somewhere between 20 and 25 billion dollars in 1961 on education of all types and at all levels. Industry spent this much money to insure that the manpower it was using had the opportunity to grow, to learn, and to become able to adjust to the particular aspects of the world in which they were living now and which they might in the years ahead.

I think this world of the future has been fairly well described for you last night by Dr. Smith and by Dr. Orton and Dr. Blake today. I thought, in trying to tell you a little bit about what business has done in education, that I should try to say some of the things you would not find in the catalogs and literature and that you would not find in any announcements about management development programs, etc.

Here is a list of a few things which I think would be useful for us to keep in mind in trying to worry about the ecology of the continuing education for the minister.

First, I thought that we ought to say about business education that there is still no agreement on what constitutes the right kind of education for business, continuing or otherwise. It is not now understood, and my guess is that it is not going to be for some time. It is not a fully organized program any more than the program in continuing medical education that Dr. Uhl described. But it is interesting that business did not wait until all the answers were in, but started to do something about continuing education many years ago. Much of what was started is now a part of our university system. Much of what was pioneered by the business world itself has now been incorporated into the curriculums of business schools and graduate schools of this country and vice versa.

(2) The form that continuing education in business has taken has covered every conceivable type of course and program. Nobody waited around to try and decide which was the best. There has been no wastage of time looking for the one or two best ways.

(3) Continuing education has not been confined to just more of the same, but has embarked upon all kinds of educational experience that would advance an individual both as a specialist, as an individual, and as a member of a group.

(4) It has not been based on "without question" proven pay-off. I think it is extremely difficult to give any kind of an answer, even after many years of experience, as to just where the pay-off has come for a great variety of the continuing education activities that one finds in business. But this again has not stopped doing something in it. There is still a great deal of experiment going on, and no one concerned about the pay-off is saying we should stop until we have an answer.

(5) Business continuing education programs were established for all workers--so that each could achieve his ultimate. It was not designed by first picking men and educating them for particular responsibility. Continuing education in business has been made available for everyone--from the unskilled worker all the way up through the president.

(6) Continuing education for business is being built on the premise that learning is a never-ending process. It is a process that must go from the top down. It is not something just for people half-way down the ladder, the manager or technical personnel. It must be a condition accepted by the entire organization and constantly implemented.

(7) Industry could not handle such a program by itself and, therefore, welcomed the help of many differing institutions and individuals. Business was not concerned that its linen was washed in public view but only that answers to its problems were found and its people better prepared for the task ahead.

(8) Business recognized that education alone--formal education--could not do the job, but that all the skills of personnel management and group dynamics, and the effective use of the learning process had to be brought to bear on its educational problem. And by this I mean that they worried about such items as on-the-job training, job rotation, task force usage of people, tuition refund plans, short courses on company time, rather than just worrying about sending them back to college or asking schools and colleges to set up special courses for company personnel at some central location.

(9) Business recognized that learned knowledge never becomes wisdom until it is used. And therefore industry endeavored to see that ample opportunity to practice under guidance was given to all individuals.

(10) Business soon learned that personnel development is individually inspired, and that men cannot be taught unless they want to learn.

(11) In this continuing education process, the push must come from both sides. Unless the individual understands his needs and wants to fulfill them, and unless the planned program fills those needs, nothing really important will happen.

THE ROLE OF CONTINUING EDUCATION AS I SEE IT

Eugene Johnson
Executive Director, Adult Education Association
Washington, D. C.

When Mr. Gormbley began his lecture on ecology I wondered where it might take us. I was delighted that it took us directly to some very important and interesting points, so I again reminded myself of the old adage that it is all right to sidetrack if you bring in a load of freight--which he certainly did. My task, as the final speaker here, is not to bring in a load of freight, I guess, but to get the ship of discussion either safely anchored at the dock, or close enough to it to throw out a gangplank so we can escape in time for the four o'clock coffee.

Most of the speakers this afternoon have referred to the fact that the whole field of adult education, or continuing education, is characterized by chaos at the present time. Even that is somewhat of an understatement.

It is such a fantastically broad field and so fragmented that it seems a virtually hopeless task to attempt to bring any type of order or unity out of the whole field of continuing education. This field needs an ecumenical movement even more than the churches do. You have God on your side, I hope. I'm not sure whether we do, but I can still hope.

The Adult Education Association is not an agency that operates or offers directly adult or continuing education programs. It is a membership organization for people engaged in offering programs, or interested in the development of the field. It is a service mechanism for the field of adult education and the agencies operating in it. It is a means whereby the resources of the field may be tapped for a broad array of activities and worthwhile purposes. The Association is less than fifteen years old, but it is the latest in a series of attempts that have been going on for a good half century to find the unifying principles in the field of adult education, and the right kind of structure, that will enable individuals and organizations interested in this field to work together.

We consider our most important task right now, to take cognizance of the developments that have been taking place in continuing education--particularly the explosion of participation in adult education--

in the past decade or two, and to surround these developments with a conceptual framework that will make it possible for the field of adult education to discover some important things. Some of these are: to discover how to give the process of continuing education leadership, direction, and support, so that it will make the maximum kind of contribution to our society, and to the development of individual liberty, dignity, success and happiness. I must add that we are a long way from finding the ideal conceptual framework, and--if we could find it--the organizational means for implementing it and financing it; but we believe we are on the road.

I cannot, in a few minutes, adequately describe a conceptual framework, but I would like to indicate two or three of the important elements that enter into it, and which may be of interest to those engaged in the ministry.

First, to pick up from something Dr. Huston Smith said last night, and which has been reiterated this morning--increase in non-work time. If there is to be a decrease in the amount of time needed in order to sustain life--a decrease in hours, in the amount of energy necessary just to earn the necessities of life--what are we going to do with the remaining time? I join those of you whom I heard rejecting the notion that this is just "leisure" time. I would call it non-work time. For the first time in human history, and in our society, it is now possible to bring education as a transforming force into a great number of the life activities of people that have hitherto been carried on with practically no educational assistance, carried on in a very haphazard way. I refer to such things as being a parent--trying to raise a family--being a citizen, being a thinker (to which Dr. Smith referred last night), being a seeker after recreation, and engaging in worship.

For the first time a large number of the life activities of an individual can be looked at and developed systematically. In that process, the resources of education can be tapped, in order that these life activities can be carried out more effectively, more successfully, and add more to the stature, dignity, and happiness of the individual.

Now, how we do this may be difficult to discover. The Adult Education Association believes that through the creation of a series of commissions addressed to any of these human needs--to any of the life activities--we can upgrade the quality of the programs that are currently being developed, or projected for the future. We are tremendously interested in the kinds of things that Bill Trainor and Bill Gormbley have been talking about this afternoon, for certainly one of our major tasks is to develop programs that have substance and quality, and to develop them in all of the different areas of activity.

The role of being a good citizen is one that we have taken for granted yet few of us know very much about it. On the one hand there is the matter of the policy decisions that people need to make (Bill Trainor referred to this). On the other hand are the needs of individuals, suddenly thrust into leadership positions, to know how to carry out their new responsibilities adequately.

For example--each year some 5,000 persons are elected to city councils in this country without previous experience and with no education or preparation for the service they are about to undertake. The same number are elected, or appointed, to Planning Commissions throughout the United States. Many more than that number are elected or appointed to school boards of municipalities and school districts throughout the country. These people, in view of the complexities of our society which we have heard a great deal about during the last twenty-four hours, are making today, and will make tomorrow, terribly important decisions that will affect our society and our future in many ways. It is important that people willing to give some of their leisure time to the important civic task of being a good member of a Planning Commission or a School Board have as much assistance as they can from the field of education in learning how to carry out the new responsibilities effectively.

For example, a person sitting on a Planning Commission may be asked to make a decision about the location of a highway through a city. With what kind of background does he approach this decision? Does he approach it from the standpoint of an economist--that the job is to construct a highway that will carry the maximum amount of traffic at the lowest amount of cost? Does he take into consideration the impact of a highway on the city neighborhood? The possibility of destroying at least part of the social fabric of the community? Does he take into consideration what the new highway may do to the architectural and historic heritage of that community? The destruction of buildings or situations that remind the present generation of the continuity of history out of which it has come? To what extent are people serving in these important volunteer--sometimes paid, but not often--jobs helped to acquire the necessary insight and skill to make decisions wisely.

I have cited just one of the broad range of challenges that adult or continuing education faces. To learn how the field can serve this need adequately is one of our main tasks.

A second task for the Association is to identify some of the major problems that grow out of our society, and to develop mechanisms whereby the resources of the field of adult education can be focused on them. Let me illustrate the use of terms of a current program addressed to the issue of poverty. More than 30 adult education organizations and agencies have been engaged in a round of conversation with each other and with appropriate officials of the federal governmental agencies concerned with the poverty program to discover precisely how the adult educational resources of the country can be best employed in carrying out an effective war on poverty.

The third task of the Association is to learn more about relating education and action to each other. We often act, in the field of education, as though we believe there is no direct relationship between education and action. We compartmentalize our activities to such an extent that we do not see that the problems people have cannot always be broken up into neat packages that can be treated separately, some by educational agencies, some by action agencies. We consider it a major task to determine how the whole education-action process can become a continuum so that, except perhaps for purposes of internal administration, no one really knows, or cares, where the boundary lines of the educational agency and the action agency stop.

These, then, are some of the major elements that enter into the conceptual framework we are trying to develop. In time, we hope the field of adult education can work more closely as we seek to help the children of God build the kind of society they want.

THE CONTINUING EDUCATION NEEDS OF THE CHURCH'S MINISTRY

Reuel L. Howe
Director
The Institute for Advanced Pastoral Studies
Bloomfield Hills, Michigan

I have been asked to address myself to the continuing education needs of the Church's ministry. I shall develop my theme under three headings:

First, the Church's ministry is one and is participated in by laity as well as clergy.

Second, some needs of the Church's ministry, that is, the ministry of the laity and clergy working together.

Third, the implications of these needs for continuing theological education.

I. The Church's Ministry is the Ministry of Clergy and Laity

What is the Church's ministry, the needs of which we are to examine? It is the ministry of the laity and the clergy working in a complementary relationship. This concept of the ministry as one, possessing these two aspects, stands in radical contrast to the clerical concept of the ministry which is so prevalent among the ordained, and which is fostered by our theological institutions. Instead of the clerical version of the ministry in which the clergy role is all important, we hold the view that the chief ministers are the laity, with the clergy being their assistants and their resource.

If the Church's ministry were dependent on the work of the clergy alone, it would be a pathetic ministry. They number only 385,000 people, so I am told, and have only limited knowledge of and access to the real thought and activity of the world. The meanings of the clergy's sermons and other teachings never get outside of the walls of the church unless delivered by the hearers, namely, the laity.

The amount of pastoral care that the clergy can give is infinitesimally small as compared with the extent and profundity of human need. The care of the Church depends upon the ministry of its members as they meet all sorts and conditions of people, most of whom would never be found in church.

Again, clergy do not live where living encounters of the gospel with the secular world are possible. The dialogue between the world and the gospel is the responsibility of the laity whose living is in the complexities and pressures of the secular world.

Again, clergy cannot make Christian interpretations of life or living interpretations of the gospel for the laity. The laity have to make their own, out of their own meanings and in their own terms, and in this process clergy are only the informers, the guides, and, if you will, the mid-wives of the process.

Christian leadership in the public realm is not possible for the clergy, but the laity are in natural positions to provide it. For these and other reasons, the fundamental power-wielding ministry of the Church belongs to the laity.

These things being true, how shall we identify the ministries of the laity and clergy? In the gathered and organized Church, the clergy, as representatives of the ministry of the Church, are the chief ministers, with the laity assisting in its worship and work as teachers, choir members, officials, and so on. In the dispersed Church, the laity, immersed as they are in the secular order, are the chief ministers, and the clergy assist them as resources. The third point I would like to make is that the ministry of each must inform and direct the other. Neither can operate without the other.

I would like to observe at this point that many seminaries seem to fail to recognize the ministry of the laity and fail, therefore, to train the clergy to train, work with, and depend upon the laity. Wherever this is true theological education weakens the Church's ministry.

With this understanding of the two-fold ministry of the Church, we now turn to a study of the needs of the ministry for continuing education.

II. Some Needs of the Church's Ministry

A. Source of my Comments

Before I proceed to an identification of the needs, I want to give some indication of the source of my comments.

They come from observations of the clergy and laity who have attended and participated in the training conferences of the Institute for Advanced Pastoral Studies, which I have the honor of directing. During the past seven years 1600 men and women, ages 25 to 58, ordained and lay, have attended.

They represent 43 denominations, 75 seminaries, every state of the United States but two, and 17 foreign countries. Several months before each group of 24 participants arrives for the ten-day conference, a questionnaire is sent to each member, designed to draw from him indications of his needs and interests. This questionnaire does two things: First, it starts the reflective process in the conferee before his arrival and helps to prepare him for the conference. Second, it gives the faculty knowledge of the concerns each person brings to the session. We ask him to check him major areas of concern from a list of twelve, or to write in any others that he might have; to identify his frustrations and satisfactions in his ministry; to identify his most pressing questions at this point in his career; to state the functions of ministry from among fifteen possibilities that he would most like to study and discuss.

From these questionnaires we can list some responses that will provide an introductory glimpse into the needs of the ministry.

First, the greatest area of concern by far is communication with people today. This is not only identified as such, but is pointed to by their frustrations, most pressing questions, and functions with which they want to deal. Other areas are: the relation of the Church to the world; the ministry of the laity; the role of the ordained; and the correlation of theology with the meanings of life. Their frustrations grow out of the great demands on their time for administrative work and the care of the Church as an organization; their communicative reponsibilities, such as teaching, preaching; church people's apathy, parochialism, and petty demands; the minister's own personal inadequacies, such as lack of discipline and immaturity, and the role conflicts and family tensions experienced by them. The functions of the ministry that they most want to work on are: counselling, training of leaders, leadership of groups, preaching, and teaching.

Now let us look at these in more depth.

B. The first need is to declericalize the ministry and deinstitutionalize the Church.

We need to declericalize the ministry and restore it to the Church as a whole. Even theology has been clericalized, because most laity think that theology and theological study is for clergy only, and has no meaning for them. They do not recognize that every man is a theologian and that he makes interpretations that have theological significance. The only difference between a layman and a clergyman is that a clergyman is supposed to be trained in theology, and up until now most laity have not. As I have already said, laity can give care and can be trained to care, they teach and can be trained to teach, they evangelize their causes and can be trained to be evangelists, they incarnate some word, and can be trained to proclaim by word and action the Word of God. Many clergymen's problem at this point is that they do not trust the laity. And they easily become jealous of informed and competent laity. We have had many men admit that the chief resistance to the development of the ministry of the laity, so far as they are concerned, is their fear that it would disturb their sense of indispensability. This is not my interpretation, but the comment of the clergy about themselves. If it is true, as it seems to be, then something is obviously wrong with their training, the training that prepares them for their role concept and their work.

We need also to deinstitutionalize the Church and free it for ministry. This means getting it into the world, and training and releasing the ministry of the laity. The area of training for church membership provides an illustration about how this might be done. I believe that the all-too prevalent cult-centered meaning that confirmation and other church-joining rites have for clergy and laity accounts for the bland insensitivity and irresponsibility that many church people exhibit in relation to matters of justice and social condition. The "joining the church" concept, which is widely associated with these rites, weakens the Church's ministry. The joining-the-church concept centers the member's attention and energy in the Church and on an in-church life separated from responsibility to the world. The focus is on the organization and program of the institution, instead of on its mission. There is more concern to conserve the form of church life than to serve the vitality that originated and might now renew the Church and its life. Preparation for church membership, whether confirmation or church reception, is too much concerned with education of individuals for membership in a denomination rather than for Christ's service in a changing world.

We seem to forget that we are made members of the Body of Christ in baptism, and that confirmation and similar rites must mean something else. I submit that we join not the Church, to which we already belong, but that we join the world. And what we commonly call joining the church ought to be joining the world as Christians. The idea of joining the world is a startling one. Although we are born into the world and are a part of its life, we need, each of us, to choose where and for what we stand. Christians, therefore, are men who not only participate in human enterprise, but who choose to join the world and participate in that enterprise as members of Christ.

What does it mean to join the world as Christians? It means being out of the Church as much as being in the Church. The Christian church member should have an in-and-out rhythm to his life: in for cleansing, healing, and renewing; out for giving, fighting, and saving.

Joining the world as a Christian would mean that the tensions would be hot, real hot, between professions of faith and love in church and life in the world. Real life in the world makes worship more real, more humble, and more dependent on forgiveness; and worship would make life in the world more attentive, more responsible, and more tolerant.

The concept of joining the world as a Christian would require that the churches change from being centers dedicated to increasing interest in religion to centers for the training of Christians for their work and witness in the world. Churches would have to become schools for the faithful. Faithfulness would be measured by what they did in the world rather than by what they did in the church. The faithful, for example, would write to their Congressmen to influence them to make Christian and humanitarian decisions. The faithful would fight ideas, laws, or systems of morality that would continue inequality among people. The faithful would join organizations and the structures that had influence in society, and they would seek to influence the influencers. The faithful would be the ones open to the new vitality and forms as they appear in our culture. The faithful would see their jobs as providing situations and relationships in which responsibility, which I understand to be love, for people may be expressed. In short, the faithful would be the ministers of Christ in the world. And the Church would be the training center for such a ministry.

The concept of the local church as a center for training the lay apostolate suggests that seminaries and other agencies of theological education refocus their purposes from the education of men to be clergy, to training educated clergy to be trainers of the laity, or, to use the scriptural reference, to equip the saints. Too many clergy only contain their theological education, and do not know how to use it. They themselves have not been trained to be leaders. And they do not know how to awaken and train the leadership of the laity. They only rebel against the stupidity of the layman. Many of them do not know what else to do. They are not to be criticized for this, however, because they have not been helped to understand how to deal with the "stupid" layman.

C. Another set of needs of the ministry is anthropological in nature. It has to do with the man himself, his needs, and his quests.

First, ministers need to understand themselves. They have to be made out of human beings who are, as we know, finite and self-centered. As persons they come into being in response to love, but because their experience of love is both giving and depriving, they experience fear of others and fear for themselves. Out of these encounters is born resentment and hate and the need for developing all kinds of defensive behavior. Out of this human complex of love, fear, and hate, men present themselves to be ministers of Christ, lay and ordained. This applies as much to the layman as it does to the clergyman.

Unfortunately, theological education does not assume adequate responsibility for the care and training of this human material. Nor does church membership preparation pay much attention to human conditions of the candidates. It tends, instead, to concentrate on the subject matter of religion and church life in practice. The objection may be made that many seminaries now have pastoral departments that do provide pastoral care of the students as persons, but this is not enough. The whole curriculum needs to teach the whole man. And when teaching of theology is not correlated with the insights of care and therapy, a superficial understanding of theology and pastoral care results. Uncorrelated pastoral care, I think, is as bad as uncorrelated theology. The most tragic result of the neglect of the candidate for the ministry as a person is that many ministers choose to substitute being a minister for being. Being a minister is a poor substitute for being , and many ministers are angrily frustrated by their sense of ontological deprivation. Furthermore, the ministry of a man who is using it as a means of self-assurance is undependable. The person is supposed to be the servant of the ministry, and not the ministry the servant of the person. Lack of personal training produces personal problems that vex ministers, their families, and their parishioners. Their feelings get in the way of their ministry, especially their hostile ones, and they do not know how to deal with them. Neglect of the minister as a person produces untold tragedy. Here is an area about which theological education needs to do some sober thinking in the interest of some realistic action.

Ministers need to understand people and the dynamics of human relationship. Because of deficiencies in their education and the academic character of their training for the ministry, many ministers are unbelievably naive in their attitudes toward, and understanding of, people. Frankly, too many of them have too many illusions about people and life. And instead of disillusioning them, their theological education often confirms them in their illusions, if only by not dealing with the area of human relations. What better illustration do we have of how theoretically we hold our Christian doctrine of man than that we are always being surprised by human behavior? Many of their frustrations with people would be avoided if they were prepared to know and understand them in the processes of human relationship.

Furthermore, they need help in distinguishing between symptoms and causes. This is a very elementary distinction for workers with people, and yet many ministers do not make it. They need help in learning how to recognize and read symptoms as a sign language that people use to tell others about themselves; to learn that people not only have problems but resources as well; and that ministers help people best by helping them use their own resources in relation to their problem; and that they should never do for others what they can do for themselves; that people change slowly, and with difficulty; that resistance and resentment need not be signs of failure, but signs that real learning is taking place; and a host of other very elemental and fundamental insights that are conspicuously absent from the understanding of many graduates of theological seminaries.

They need to believe in, and train persons to be human resources. After all, persons are God's choice for accomplishing his purposes. I wish that we had the same trust in human resources that Dr. Orton reported that industry has, and I wish that we took education of persons as seriously. My impression is that the Church distrusts persons and puts its faith in ideas and programs.

Ministers also need to understand the nature, structures, and processes of society and the meaning of the secular. Many of them are naive about institutions and social structures. They are naive about the nature and use of power; they are afraid of it and yet they are always grabbing it and using it demonically. This fear of, and lust for, power correlates with the matter of authority. Many want authority for themselves but resent being under authority and are, therefore, unable to exercise it when appropriate. There are many confusions between authority and authoritarianism.

They also need opportunity to meet and talk with leaders in other fields. They need help in understanding their motives, intentions, and methods. They need to find out from these business executives and labor leaders, for example, what they are really doing and why they are doing it, instead of imputing all sorts of motives to them. They need help to understand the secular as the arena of God's working and the natural field for Christian action.

D. The Church's ministry also has theological needs: one, dependence on the Spirit; two, acceptance of the life of grace as against the life of law; and, three, the need of correlated theological understandings.

Ministers, lay and ordained, need help to understand and accept their dependence upon the Holy Spirit. I find that a great section of the Church and a great many clergy do not really give the third paragraph of the Creed much credence. They do not really believe that they live in the age of the Holy Spirit, or that we are a part of a new creation; or that we have resources that people did not have before Christ. B. C. and A. D. are more than date lines; they mark the change in the order of creation. When we do not believe this, we are faced with the necessity of doing God's work for him. This is the condition under which many men are working, rather than participating in what God has done and is doing. It makes a great difference, and we can see the difference in the two kinds of ministers.

Ministers also need help to look for, and recognize, and respond to God's activity in the world, independent as it may be of church auspices. One of the curious things is how nervous the clergy become when they discover evidence that God works independently of them or the Church. They have a sense of betrayal, as if God were not playing fair. It is hard for many of them to accept that God may instruct the Church through the world as well as the world through the Church. We need to stop being jealous of God's activity outside of the Church. Clergy and laity need training for creative courage, for freedom to risk, to act, and let the actions go; to speak a word and let it go. Effort must be made to overcome the desire to hold on to things, to qualify our thoughts, to speak as if to hold on to the word so it will not get away, to act tentatively so as to prevent the action from having its way.

Clergy and lay ministers also need to accept the gift of grace and abandon the awful moralism that shackles the Church. The moralisms of clergy and church people are unequal to the moral changes and challenges of contemporary society. These moralisms are unbelievable until we become aware of them. There is nothing Christian in a great many church people's attitude toward life and its problems. There is no tolerance, no depth of understanding of one another, and there is no willingness to forgive. Instead, there is judgment that is based on middle-class society's legalisms and interpretations of convention. This may sound harsh, but it makes one's heart bleed to listen to clergy tell what they endure at the hands of members of their congregations who are serving this legalistic and moralistic God. And yet those clergy are not responsible for this condition. They do preach grace, but somehow or other the people hear it as law. Why? This is a question which should haunt every theological teacher until he is driven to find an answer. More realism is needed in dealing with the great moral questions of our time.

Whether we like it or not, values have become relative. Simple, ethical certainties are no longer possible in our complex society. The businessman, for example, who is a Christian living and working in the competitive world of human enterprise inevitably participates in the sin of that enterprise. But he may hope to stay there as a representative of Christ by depending upon Christ's forgiveness and his covering righteousness rather than on his own good work. The moral confusion and ambiguity of contemporary man needs the gift of grace more than ever.

The good news of the gospel is not an invitation to work out new ethical possibilities of the Christian religion in relation to the world's work, but the news that a new relationship is given in which men may work with freedom and hope. And yet, conferences for laymen all over the land are more often focused on the problem of keeping the law in business rather than on the meaning of grace for business. I have observed that few clergy know how to lead people from dependence on law. I have also observed that, although laymen listen to many sermons on grace, they are very moralistic in their attitudes. If and when they do begin to understand the message of forgiveness, they rebel against it because it seems to them to violate the principles of justice. As one man said, "I would not run my business in such an irresponsible way, and you want me to believe that God does." This is a pivotal doctrinal issue: the Church's ministry needs to believe and practice what it professes.

Another aspect of this theological need is that the Church's ministry needs more correlated theological understanding. Seminary training tends to produce ministers who are able to think theologically about theology, but not so able to think theologically about, and out of, life. Most of them have read enough theology to last the rest of their lives. The time has come for them, I think, to begin to read and observe theologically. They need to learn to observe people and events, to read newspapers and periodicals, and to interpret theologically what they see and hear. Until they do so, they will continue to produce laymen who think that theology is for clergy only.

Many people, including clergy, are unaware that everything has a meaning. And they look for it only in certain places and events. They say that some things have meaning and others do not. And since the meaning which seminary students brought out of their living was ignored in their theological education, they ignore as clergy the meanings people bring to the hearing of them. This results in superficial or veneer learning; i.e., the new meaning is laid on the old meaning, without sufficient encounter and exchange. As a result, both clergy and laity may profess and preach the gospel but live by something else. Many actually say: "I preach it, but I don't live it."

Ministers need training also to move from an understanding of the immediate meaning of human events to ultimate meanings. For example, when Huston Smith said last night that contemporary society gives no individuality but permits the winning of it, I thought: Is this not a clue for the gospel's action? This is where we come in. The task of Christian education is to help people to an identity and personhood that is not given to them. The impersonal, depersonalizing society needs the presence and power of persons who stem from the person of Christ. This is what the Church is supposed to be and provide: the Presence in the midst of a depersonalizing society, the power of persons who believe and who are not intimidated by the impersonal. The personal has power to overcome depersonalizing forces. I saw one whole industry transformed by the addition of a single person in the hierarchy. His influence began to be felt, and a transformation took place. It can be done, but we need to believe in it and practice it.

Returning again to our theme, the separation of theological meaning from life's meanings causes us to suffer from what I call "agenda anxieties." We become so worried about the points of our theology that we substitute talk about God for life with God, and talk about love for love. Because clergy have not been helped to know, understand, and communicate the gospel out of their own meanings and on their own terms, they cannot help their people to do it. For this reason the gospel is not understood as it should be. We have so often only the form of the doctrine and not its meaning. This kind of theological education calls for another kind of continuing theological education, one in which meaning is restored to the form of doctrine.

E. The Church's ministry also has pedagogical needs.

Theological education is often educationally naive and stubbornly narrow and rigid. (I do not take great joy in saying these things, by the way, and I am not out needlessly to provoke anyone. I have been engaged in theological education for twenty-seven years. I do know something about the field and I have consulted with many people about it, and have observed a variety of processes and end results. I am trying now to speak responsibly out of this experience. Unfortunately, much of what I have to say is not acceptable to many participants in theological education.)

Individual and group conferences with teachers reveal that many of them are more interested in the mastery of their subject matter than they are in the student or in the process of education. There are notable exceptions, of course. Theological education has not changed much in four or five hundred years, and has ignored a number of very significant developments. It has ignored, for example, the invention of the printing press, since many teachers still lecture as if there were no books. It has ignored the industrial revolution and the resulting radical social and personal changes. It is obvious that whatever teachers know and understand about the world they live in and which their students will serve in, it does not influence their teaching. It has ignored the discoveries in the field of psychodynamics that open the meaning of the personal and the inter-personal, which is exceedingly relevant to the meaning of the gospel and the work of the Church. In some seminaries it is completely ignored. Finally, it has ignored the educational discoveries: how people learn, the principles and methods of teaching, and the new educational and communication resources. How do we explain that theological education ignores these four potential contributors to our task? Why do we allow this to go on? Why does the Church allow this neglect to go on when the results are so obvious? Other fields with all their deficiencies are fighting the battle of obsolescence and making advances, but theological education is still carried on in many places as it was five hundred years ago.

Dr. Samuel Blizzard, in his unpublished study of Protestant ministers, observed that the chief mentor image for most ministers is some seminary professor. If the professional image is monological, so will the minister be; if the educational image is stereotyped, so will the minister be. The resulting monological academic stance of the ministers is ineffective in bringing the gospel in communication with the secular world.

One of the major educational needs of the Church's ministers, therefore, is to move them from monologue to dialogue. They need to be taught to use their own eyes and ears as organs of communication before they use their mouths. I put this truth simply because it needs to be heard. Communication by its very nature is dialogue; i.e., communication occurs only when there is a meeting of meaning between two or more persons who are seeking to address and hear one another. The principle of dialogue is the essential principle of communication and can be served by any method of communication. The sermon is monologue in method, but it serves the principle of dialogue when the preacher addresses the congregation with attention to the questions, experiences, and insights that they bring to hearing him. Similarly, the lecture may be dialogical even though only one person is speaking.

For the Church, however, the crucial dialogue is the one between the word of man and the Word of God, between the world that Huston Smith was talking about last night and the Word of God that we represent. It means that we must be responsive to the meanings men find in the world as well as to the meanings of the gospel; and responsible for the meeting of those meanings, those of man and those of God, in some kind of honest exchange. The Church can no longer merely tell the world what it thinks the world should hear, but the Church must hear the world, and out of the gospel dialogue with its meanings. I think that it is as important for us to hear with the gospel as it is to speak out of the gospel. Such dialogue will restore the creative tension between the forms of Church life and thought and the vitality which is the source of its reformation.

This dialogical word which I am talking about is an open word, a word of beginning rather than a concluding word. The thing that interests me about so many ministers is that they have been trained to want to speak the last word, to wrap things up, instead of speaking the initiating word, the word that opens meanings, so that their work will have a future. In so speaking they give voice to the Spirit that unites truth with truth.

III. Recommendations for Continuing Theological Education

In the light of the needs just identified, what kind of continuing education is indicated for the Church's ministry?

Many of the needs we have been discussing exist because the education of ministers and laymen is monological and content-centered. This would seem to suggest that continuing theological education should not repeat the pattern. Unfortunately, many of the programs that have been started by seminaries and denominations do just that. Too many clergy conferences are still duplicating the stereotype. The clergy are assembled, an authority proceeds to give them a lecture on some subject, notes are taken, and are carried home to be put with other notes from earlier years, the meanings of which have not been correlated with the meanings of their work.

It became clear to me years ago that the clergy have great quantities of unassimilated lectures, and that the usual clergy conference only worsened their plight. At the same time I found that they longed for an opportunity to think with their fellow ministers, under the guidance of a teacher-authority, about their life and work, to ask questions, and themselves to determine the content of the course. This insight more than any other led me to the conception of the Institute's approach to continuing education.

I do not want to be misunderstood. There is a place for lectures, and, of course, for content. I am often accused of being anti-content, which would be a ridiculous position for me to try to maintain. I think that I am more for content than the content people are, because they seem to be satisfied to have just content. But I would like to see content in its living context. It was formulated out of the past experience and thought of men, and therefore has important contributions to make toward contemporary thought and action. I am not speaking against lectures, against transmission of subject-matter, but against the kind of education for the ministry that depends on transmission of content alone. Evidence is clear that it does not do what the people who practice it think that it does.

Now for my recommendations. Continuing education that will meet the needs of the Church's ministry must be active and reflective rather than passive and transmissive. Opportunity must be provided for the participants to reflect on their life and work, to bring out of it the meanings of their experiences in the form of questions, learnings, frustrations and satisfactions, failures and successes, in order that they may learn from what they have done or failed to do.

We need to realize, however, that experience by itself is not a good teacher. All ministers have abundant and varied experiences, but many of them do not learn from these experiences. Experience can be a source of great learning, provided that the meaning of it is formulated and interpreted. Especially valuable is reflective learning when it occurs in a group of people who have had their training and some experience. Then the experience of each participant becomes both the source and the beneficiary of the total group's learning.

Many teachers, however, especially the monological and content-centered ones, are afraid to let the students participate out of the meanings of their experience for fear that they, the teachers, will not be able to teach what they had planned. Experimentation has demonstrated, however, that learning is facilitated to the degree to which student resources are plumbed. In order for this kind of learning to occur the participants need to be able to observe, formulate, and interpret. Many ministers are conspicuously lacking in such abilities because, unfortunately, most of them have been trained to interpret without having first to be responsible for observing the situation and formulating the meaning of the data. They can pass on the formulations and interpretations that are given them by their teachers, but they do not know how to observe, describe, and interpret on their own. All too frequently when a man is reporting a difficulty he has had in his ministry and he is asked about it, he is unable to describe the situation and gives instead an interpretation that often is not based on facts. The factually unfounded interpretation is often incorrect, but it is used as a basis of action with unfortunate results. The situation becomes so complicated that the minister finds it impossible to reconstruct. When one attempts to use such a situation for teaching purposes, it takes great effort and pressure to get some ministers to separate their interpretations from what actually happened, and then help them to re-interpret on the basis of the data that they now see. If ministers have not been taught to think, i.e., to observe, describe, and interpret, then continuing education will have to step in and do it.

This is one reason why I feel that much education lays only a veneer of learning over the real meanings and values of people. Evidence is abundant that these are elemental needs of ministers and laymen alike. And it gives continuing education a great opportunity to educate deeply.

The reflective type of continuing education makes ministers' experiences available to them as a source of learning, so that learning is authentic and correlated with the theories. We must train ministers to see that it is as important to read the data of life carefully, thoughtfully, and studiously as it is to read books. And one of the reasons why many men do not continue their reading in their ministry is that they have never learned how to engage in this kind of correlated study. The books seem irrelevant because they have never been taught to study the data. And I have found that the men who later learn to study the data are driven to books. They then can do correlated study and it becomes something they cannot do without.

Second, continuing education that will meet the needs of clergy must be dialogical. There must be dialogue between the teacher and the student. One of the most frequent criticisms of theological education made by more thoughtful ministers is that their teachers did too much for them. They wish that their teachers had used their knowledge, understanding, and skills to help them develop their own competence in each field. Instead, many students were required to think the professors' thought after them, which only increased their dependence. Lectures on the various theological subjects, including counselling and pastoral care, do not accomplish the education required to train ministers for leadership or to train laity for leadership. The course approach to sacred subjects will not educate. It has its place. But why do we continue to assume that the classroom is the natural place for theological education? Why do we not experiment further in finding places in which theological education may occur? Clinical training, for example, demonstrated that the classroom is not indispensable. Furthermore, supervised training in any human situation--hospitals, racial hot-spots, discussions with industrial and labor leaders--to name only three, are a source of theological learning as well as pastoral learning. Teachers of theology need to learn that out of his clinical experience the student brings questions that ask for what the professor is trying to teach in a context that makes it more meaningful than it could otherwise possibly be.

Evidence of the need for more correlated learning is found in the difficulty which ministers have in talking about what they believe with each other, as well as with laymen. Sometimes it is painful to listen. They do not understand their own theological jargon. They substitute exchange of formulations picked up from books or professors for exchange of meaning. They are so afraid of being heretical, or so rebelliously substitute heretical thinking for responsible thinking that they cannot use what they are supposed to have learned in original and creative ways. Their incompetence and insecurity often stifle laymen when they try to raise questions, offer new ideas and suggestions, or try to understand and assimilate what they have heard in formal instruction.

Continuing education of the Church's ministry has this condition to correct. The changes in theological education take place slowly. Continuing education may, if it will, break with the academic stereotype and provide the kind of training that will free ministers and laymen from the stereotypes and open them to all kinds of creative possibilities. One sure way of doing this is to provide programs of continuing education in which the students will be participants in their own learning. This means that the programs will depend on them not only to be learners, but also to be teachers as well. This should not be a surprising expectation. After all, ministers have had their theological education of whatever kind, and some years of experience in the ministry. We should, therefore, expect and encourage them to speak out of that training and experience with some authority. As ministers talk with one another and speak out of their experience with growing insight, the faculty will find abundant opportunity to teach in response to them. If the relation between teachers and students is dialogical, then the students will acquire their own authority as they relate on a mutual basis with the authority of their teachers, instead of becoming more dependent upon them. The same principle and method would apply to conferences for laymen, although I believe that we should experiment with conferences for clergy and laity meeting jointly. Only in this way will they be able to understand together their common ministry and their complementary functions within that ministry.

Again, continuing education must cultivate the dialogue between student and student in order that they may learn how to listen, how to speak, how to recognize and deal with barriers to their own communication. The group's own relationships in exchanges are laboratories for their learning.

I do not mean that continuing education should be turned into some group laboratory, unless, of course, that happens to be the purpose of the program. Continuing education, as I am describing it, has two curricula in its program: first, the subject matter of the study, such as the Church, or ministry, or counselling, or communication, or whatever. This is the first curriculum, the topic for study and discussion. The second curriculum is the "indigenous" one and is based on what happens between the members of the group as they talk about the topic. I call this a curriculum because it is a source of learning. The meanings of the two curricula, the topic and what happens, are usually related to each other, and each informs the other. The teacher's role is to help these students to see and to utilize the sources of learning. The group is also important because it is a relationship in which they may try new behavior, new ways of working, new ways of thinking, and new ways of speaking. It is harder for them to make changes at home where the old patterns and expectations tend to suck them back into old ways. Continuing education, therefore, needs to have a workshop character to it; a shop where, under direction, men may reflect, observe, describe, and interpret, where they may experiment with and practice new ways of thinking, communicating, and acting so that then when they return hom, needed change has already begun.

Continuing education should also provide opportunity for dialogue between clergy and laity. Clergy need to learn to listen to and then talk with laity, both church and non-church. We find at the Institute that many clergy have been educated away from the possibility of communicating with the laity. Practice preaching classes in seminary, for example, require the student to preach to his professor and his classmates, a congregation he will never have again and certainly a congregation which would never prepare him to preach to laymen. Why could not such classes be held in the evening to which laymen could be invited as listeners and discussants? All would benefit--the preacher, the students, even the professor. We have used at least one hundred laymen as sermon discussants at the Institute, and we find that they are delighted to contribute to the education of the clergy.

Many clergy are embarrassed that most of their relationship is with women and children, and that they do not even know how to relate to men. Our seminars for clergy with management, labor, and others, in which the clergy are guided to talk with the men about their work, interests, purposes, and problems, demonstrate the possibilities of clergy-laity dialogue and encourage them to find ways in which to be interested in their laity at home rather than waiting for the men to become interested in the Church.

This leads to a need of continuing education to provide dialogue between the Church and the world, between the Word of God and the word of man. What, for example, are the fields of science, politics, art, and education seeking and asking? Do we know? If we do not know, how can we hope to speak to them? Clergy need training in understanding the questions implicit in life in order that they may understand and speak the answer implicit in the gospel.*

Continuing education also has opportunity to train clergy to be the trainers of the laity for their ministry and leadership in the world. Unfortunately, education in the Church means that those being taught are to be containers of the teaching. First, the clergy contain seminary teaching and do not know how to give it; then church people contain the Church's teaching and do not know how to pass it on. The Church should become a school for the training of ministers, i.e., laymen trained for their ministry in the world. The task of continuing education, therefore, is to provide this kind of training of leaders to train leaders. And, believe me, we are talking about a training that is not common.

Continuing education also has the task of developing feed-back resources in order that theological education may learn from the same kind of data study that has enabled other fields to grow. Failure to test for its results is one of the reasons why theological education is not more effective. We are too willing to assume that we should be doing what we are doing, and are loath to build into our systems of education dependable feed-back sources. Continuing education, it seems to me, has the opportunity of meeting the need and providing the necessary feed-back. I would also say that any seminary that is responsibly preparing men for the ministry should also provide a program of continuing education for the sake of its graduates and other clergy and for the sake of what the seminary can learn from listening to them. Honest dialogue between the educator and the graduate would do much for both.

We now come to the conclusion of my remarks. Such are some of the needs of the Church's ministry and some of the tasks of continuing education. It has become apparent that by continuing education I often mean re-education. The task is great. I am not discouraged, but I have no illusions. During my twenty years as a seminary professor I was always troubled about the enterprise of theological education because of its preoccupation with subject matter as an end in itself and because of its unrelatedness. I now find, after seven years in continuing education, that I am greatly encouraged. I would like to bring together continuing education of ministers and pre-ordination training because I believe that the results of continuing education would judge, inform, and transform theological education. But it will be imperative that continuing education, now in its early stages, break from the stereotypes of seminary education and repudiate those principles and methods that have so obviously failed to give us either adequately-trained clergy or laity. I cannot think of a more important decision for this Consultation. What standards and purposes are going to guide the development of continuing education of the Church's ministry?

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* Paul Tillich's principle of correlation. See Introduction, Vol. I, Systematic Theology.

THE PRESBYTERIAN INSTITUTE OF INDUSTRIAL RELATIONS

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Director of the Institute
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The name "Presbyterian Institute of Industrial Relations" is a misnomer. If we were to name it now it would be called "An Institute on the Church in the Technological-Industrial-Urban Age." It is a modest program, with a very small staff. Until recently it consisted of one person and a secretary, now we have an additional person. This is a tiny part of the Church's work.

We are completing twenty years. In these twenty years we have trained just under 2,000 people, mostly pastors and theological students. We are in the midst of a shifting emphasis and at the end of these twenty years we are reviewing the whole program. I'll omit that now and talk only about what we have done. I left a group of 35 students in order to be here this week.

First, may I review what we have done--the form that we have followed--and secondly, among so many things I would like to say, pick out three aspects of this program which may be helpful to this particular conference.

First, what do we do? We conduct seminars; there are three basic kinds: One of these, which we've done for twenty years, includes groups of pastors, 25 at a time, which are brought from their parishes for three weeks. We work them as hard as we can work them, day and night, because of the limited time that we have. About half of this time is spent on the campus. We have been located in recent years on the campus of McCormick Theological Seminary in Chicago. About half the time is off the campus visiting factories, unions, public agencies, voluntary agencies, and church programs. That's one type. Another program is for theological students, from thirty-five to forty each summer. The group is a little too large but there is always a pressure to accept students. These students come to us from many denominations and many seminaries. They are with us for eleven weeks. They work in industry, ordinarily at the hourly-rate level. They meet in evening session through the summer and on weekends are involved in a Church study. We also have a third program which is for laymen. We hope eventually to combine pastors and laymen. Twenty-five laymen come for eight days and the procedure is similar to that for the pastors.

There are three broad themes with which we deal in these seminars. First there is the whole matter of occupational, economic, political involvement in a technological, industrialized economy. This has to do with the daily life of people as they earn their living and all that is involved. Secondly, there is the nature of our urban society in our urbanized age. This includes the aspects of the lives of people off-the-job. The third is our Christian involvement with the other two and here there are two broad areas: first, our biblical faith in relationship to our technological, industrial economy and urban society; and secondly, the Church as an organized expression of our Christian faith and institutional involvement in this technological-industrial-urban age.

Now to speak of three aspects which may be of particular interest to this conference. First, we have been driven to recognize the necessity to shift the emphasis to keep up with the real issues that are before the people who come to us. The Board of National Missions of the Presbyterian Church established this twenty years ago, because it had a dual problem. One was the recognition of the dying Churches in what we now call innercity. The other was the problem (this was back in 1944) of our Christian ministry to union labor. We originally operated at "Labor Temple" on 14th Street and Second Avenue in New York. These two issues motivated the Church as an institution. The judicatories of our church send the people to us; we don't select them. For the most part the pastors accept the invitations because of the problems they feel in their pastoral ministry, frustrations, feelings of inadequacy, etc. This motivates the students.

We have been driven, however, by the nature of our emerging age, to put on a program which is not quite what either National Missions or the pastors expected or asked for. We have been driven to go to the nature of this technological age and to the nature of the urban age. On the one hand we have used an historical approach, describing the various economic ages and changes that have taken place and the relationship of each to the Church in order to understand our ministry in our time. On the other hand we give increasing attention to the world-wide aspect of the industrial-urban age. In our group of 35 at the moment we have 11 students from abroad. This summer there are about a dozen projects, similar to our summer project, in various countries around the world led almost entirely by men who have been in our project.

We wrestle with all the basic issues of economics, labor-management, employment, discretionary time, race, freedom and responsibility, vocation, worship, Church structure, the doctrine of grace and other theological doctrines. What I'm trying to say is that it is impossible to wrestle with the particular problems that bring these men to us without seeing how these problems are a part of the whole structure of life in this contemporary age.

Secondly, our process is to combine two things. On the one hand, there is broad analysis, interpretation, theory, concepts. We wrestly just as big as we can wrestle but this is always limited to the capacity of the men and the instructor to move from where the men start to new insights in a limited time. This is one side. On the other hand there is direct personal contact and experience. With the ministers' groups we spend about half the time off the campus, in factories to watch the operations and watching men at work. This is very superficial, but it is surprising what this does to a pastor who has never been in a factory. There are long discussions with the management people; there are visits to unions and to many aspects of the city. Part of our classes are taught in moving buses with me standing at the front, explaining and interpreting the city. We see various kinds of neighborhoods, observe the changes taking place, and note what's happened to the churches in urban flow. The students in summer, of course, work directly in industry and thus get involved.

The staff, myself, my associate, and visiting instructors, are all directly involved in all sorts of industrial situations, urban renewal, the race situation, and other activities. We avoid committees and national consultations because we feel that we must teach out of personal involvement in actual situations, in both the urban and industrial situation.

We have a seminar room in that new and very wonderful library at McCormick Seminary. We got them to build the room the way we wanted it with the books right in the room. So there is opportunity and encouragement to use written resources. But I would point out that we have discovered that much of our teaching about the contemporary situation averages about five years ahead of the books. This is a normal, natural thing. We are involved with direct experiences all the time and with change as it takes place. We are a little crude about this because we don't always understand what we are seeing. After a while some people begin to write articles and periodicals, and after enough of these come out somebody begins to gather them up in a book, but we find ourselves actually teaching about five years, on the average, ahead of the books that are published. At the same time we attempt to see the present in an historical context, and here, of course, we need and we use printed resources. We believe the secret of our experience, and I think it will be the secret of much of continuing education, is the combination of personal encounter with life and study of broad concepts and historic interpretation. We doubt that this can be done in a theological curriculum in the theological seminaries. It's got to be something that's supplementary.

Third, the emphasis is on personal growth. We started off offering a series of courses. I would give lectures, others would give lectures, somebody would take them off on field trips in a traditionally academic pattern. We had to give this up. We now have a seminar. There is a leader and a group of people and the leader is learning right along with the group. He does assume leadership, but he is learning all the time with the men. In spite of 20 years, I still go on the field trips to the factories, I still go to the unions, I still tramp all over the city. I've seen these same men (of industry and the city) over and over again. I've heard the same things but I have to be there. The leader, to be really an educator, has to watch and become very sensitive to every individual in the group. He watches the face of the student as he asks questions, he is sensitive to the tone of the student's voice, and to emotional reaction on field trips as well as in the class. The educator is helping every one of these students, through the group process, to come to his maximum growth.

I went to a county fair in Wisconsin last summer; the first time I've watched trotting races since I was a youngster. They have a fancy starter now. There is an auto with a big gate sticking out on each side. The starter rides backwards with his wife driving the car. On the backside of the track the auto moves slowly as the horses are driven up to the gate and as the car gathers speed this man just talks these horses, individually and in a group, into full speed, and as they come to the line the car rushes forward, the gate folds and the race is on. Well, a teacher is just like that starter. He is working with a moving group and he is watching and encouraging each individual into leaving at his maximum growth.

I've said enough. Let me end by saying that the conclusion after 20 years is that in the midst of all that is bewildering, confusing, and frustrating to people today it is possible, within a short period of time, to take a group of people and give them such a new, meaningful, and exciting experience of God as active in today's world, with a role for each to participate in, that men can go out with a whole new educational experience, a whole new experience of life. Even in a short period of time it can be done.

THE COLLEGE OF PREACHERS

Theodore O. Wedel
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I do not know whether the College of Preachers in Washington is one of the oldest institutions devoted to the continuing education of ministers, but it can boast of a history of thirty-five years. It was founded as an Episcopalian institution, its purpose fairly obvious. Preaching is not one of the things that Episcopalians, by and large, are particularly noted for. We have to look to our Baptist, Methodist, and Presbyterian brothers for models in the homiletic ministry. Since we clearly need help, a wise donor appeared on the scene who built and endowed our College as a daughter institution of the Cathedral in Washington. For three decades and more now, it has tried to stimulate the preaching ministry within the Episcopal Church.

The head of the institution bears the title of Warden--my own, since retirement, being that of Warden-Emeritus. This title is unusual on the American scene except in one type of institution which I need not name. I was frequently asked to explain how it could apply to an ecclesiastical institution. I could reply by way of a little story. During the last war we had great difficulty in securing rations for the College. We did not fit any legal category; we were not an ongoing school where every one could bring ration books. To escape starvation, I went from one ration board official to another, but always met a shaking of the head. Finally, however, I secured an interview with the top man. After some talk he turned to me and said: "What did you say your title is?" I replied, "Warden." I saw what was going on in his official mind. Consulting his legal files, he came to the directives dealing with "Penitentiaries and Jails." Luckily I was ready with a comment: "If you will permit us to go back to the original meaning of the word 'penitentiary,' that is precisely what we have at the College of Preachers--a 'poenitentiarum,' a place of penitence." With a chuckle, he registered the College under the category "Ecclesiastical Penitentiary." And we got rations.

Much could be said of the place of preaching in the communication of the Gospel, and of the need for continuing education for this particular ministry. Questions are being raised whether the sermon is going to remain one of the main forms of communication or whether its day of prominence is over. Some of my German friends who are involved in the Evangelical Academies movement insist that preaching is not going to be very important in the future. The sermon monologue may give place to dialogue, and the role of the minister may be transformed from preacher to what, to borrow a French term, can be called the *conferencier*--the "dialogue man" or discussion leader. Horst Symanowski, a pioneer in exploring new structures for the Church in Germany, in his recent book *The Christian Witness in an Industrial Society*, uses as one of his chapter titles the phrase, "Congregation Without Pulpit." Revolutionary changes in church life may, indeed, be in prospect. But, on the American scene at least, the preacher has not as yet been robbed of his pulpit and the sermon is still a major form of gospel communication. An institution devoted to continuing education in the homiletic ministry is still not outdated.

At the College, what do we do? Briefly put, we invite pastors between Sundays to spend the week with us for refreshment and morale recruitment. We combine a good many disciplines. We expose our men to some lectures by a guest theologian. We have been fortunate to secure as lecturers some of the Titans of our generation--the Tillichs and the Niebuhrs--and visiting professors from Europe. The lecturers, since they realize that they are in a different environment from the one in their own classrooms, usually adjust their presentations so as to have the ministry of preaching and pastoral care in mind. Some excellent dialogue between pastors and our leading contemporary theologians is a natural result.

But lectures mark merely the beginning of the week. Listening to lectures is easy and not too demanding. Hence time is available for mutual acquaintance to ripen. We designedly invite men from various parts of the country and from varying churchmanship loyalties who do not know one another too well. We thus avoid the injection into our fellowship life of local tensions and ecclesiastical politics. Candidates for the episcopate get little attention.

The remainder of the week is devoted to dialogue pedagogy. Seminars, for example, are scheduled for the discussion of one or more books assigned for previous home study and other seminars involve the sharing of problems in the pastoral ministry. The therapeutic value of such common room fellowship can hardly be exaggerated. Tensions are released and there emerges what our Lutheran friends call the *consolatio fratrum*, brotherly consolation.

I turn now, however, to the two disciplines which constitute the main curriculum of the College. The first is what we call our "Bible

Work." Two hours of every morning are set aside for this. We divide the conference membership into three smaller groups with about eight men in each group. After a session of the whole membership in the Chapel where a Bible passage is assigned to be read in silence, the three groups meet separately. Questions and insights aroused by the Bible passage are shared to be reported later to the whole membership when a College staff member can make his contribution also. The object of our "Bible Work" is not an exercise in expert exegesis or in homiletic inspirations but an exposure to a neglected experience in much of our clerical life--namely, what used to be known as "personal religion." "What does this Bible passage mean to me?"

The other major discipline--the one which gives the institution its name--is the preaching discipline. Every afternoon is devoted to six preaching sessions. This does not mean that every conference member listens to all six homiletic displays. The division of the membership into the three smaller groups does permit each group, however, to listen to two sermons each day. After the sermon is preached in the Chapel, the group moves to a seminar room where the sermon is then submitted to open and free discussion.

When circumstances permit, the College is beginning to invite laymen to join the clergy as listeners and critics in a preaching session. But even when laymen are not available, group criticism by a preacher's colleagues can be of value to both preacher and listeners. Each listening pastor is asked beforehand to "role play" a layman in the pew. Such a listening assignment is almost as demanding as the sermon delivery itself. What is remembered of a sermon even ten minutes after the preacher has left the pulpit? Sympathy emerges for our long-suffering laity.

What results from this preaching discipline? The experience on the part of the preacher is, in some ways, devastating. Self exposure is never easy. In a seminary homiletics class, criticism is expected and fairly painless, but for a pulpit veteran who has for years received from his parishioners nothing except compliments, or at worst silent endurance, to be told that his exegesis is puerile, his gestures a distraction, his voice artificial, and his theology out of date or even heretical--this is utterly humiliating. It is not, however, the end of the story. Criticism is painful, yes, but also cleansing and invigorating. "At last some one takes my preaching ministry seriously. If faults are noted, this is proof that some one cares, especially brethren in the group whom I have learned to trust and who listen to my criticism in their turn." Furthermore, fault finding is normally balanced by revealing to the preacher his often unrealized or undervalued gifts.

Some of this sermon criticism is, of course, on a level of playful exposure of our almost universal pulpit mannerisms. Such, for example, is what we came to call at the College the "grapefruit gesture"--the preacher's hands weaving circles in the air. Another frequently observed mannerism received the designation "chicken drinking." A chicken drinks by bending low to fill its beak and then lifting its head to a vertical position to permit the water to flow down its throat. Something not quite so drastic, but still analagous, can be witnessed in many a sermon delivery--the preacher's head moving as if on a hinge from bending over his notes to addressing the gallery or the roof line. On a deeper level of concern, certain questions which can disturb many a preacher's self-congratulations became almost traditional at the College. To cite an example: "Was there any good news in the sermon, or was it merely a moral homily which exhorted, in John Oman's phrase, a few more publicans to become pharisees?" All of us must admit the dangerous lure of what might be called the "Ought sermon, or the "We must" sermon, or, to descend to the level of cartoon humor, the "vegetable" or "Let us" sermon.

Whether our experience at the College of Preachers has value for a philosophy of continuing education for the ministry I am not in a position to judge. If it has a unique contribution to make, this may consist in the fact that it does not limit its continuing education disciplines to opportunities for further academic study but supplements this with subjecting the minister to a test of his actual performance--in his pulpit at least. I am convinced, however, that the therapeutic and morale strengthening effect of such performance testing is, as hinted earlier, nothing short of amazing. Few if any great pulpit heroes have emerged from our disciplines. All share the experience of shattered pride and are humbled before the demands of a true and faithful ministry of the Word. We discover that we are brethren in weakness and that even when we stand in the pulpit we are never justified by works but only by grace. The life of the ministry is a lonely life. In our sermon sessions, painful as they often are, a fellowship is born, buttressed by the sharing in Bible study earlier in the day. A deep and frequently not fully recognized hunger is satisfied--the hunger for precisely fellowship on the level of submission to the gospel itself, an experience which even fairly intimate companioning with a pastor's flock cannot fully provide.

S. T. D. PROGRAM FOR PASTORS

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After hearing the age of some these programs I feel that the one I am about to report is really an upstart. San Francisco's In-Service Doctoral Program for Pastoral Ministry leads to a degree, an S. T. D. Degree. It grew out of long efforts on the part of our faculty to formulate objectives appropriate to a variety of programs of advanced pastoral study, and a doctorate was chosen for an initial program in order to establish for all advanced pastoral studies an image of what might be described as "the best education a man can handle" for the sake of other programs that might follow--and other programs are being added in sequence.

Five objectives have formed this program, and seem likely to be the aims of other programs that will follow. Let me outline them. First, we wanted to produce pastors who have a clear, defensible concept of the mission of the Church. Now, our faculty believes that the Church exists for the world, and the ministry belongs to the whole people of God. We confess to this bias. But, whatever a pastor's conviction about the nature of the ministry, integrity at least demands that he be articulate about it and be able to trace his conviction to the grounds from which he has derived them. This is the aim.

Second, we wanted pastors who are always preparing for and working at the equipment of the Church for its mission. These are men who see their pastoral role as that of inquirers, assessing the theological significance of social change, marshaling the resources with which laymen may better be prepared for their ministry in the world and so on. For this role they are continually preparing and improving their capacities.

Third, we wanted to produce pastors who have formed habits of continual study and investigation, systematically integrated into their calendar of work--study that contributes to the performance of their duties. Of course, we wanted pastors who have learned how to learn, men who know how to find and make use of the sources for learning that are part of the context of their employment. Many of these have been mentioned. We wanted to produce pastors who are able to set up and carry through programs of study with a minimum of supervision, programs that are profitable to the work in which they find themselves engaged.

With these objectives then, the In-Service Doctoral Program was launched in 1960. I shall describe it briefly.

All studies in the program are problem-centered rather than subject-centered, beginning with some need found in the pastorate where each man is employed and seeking answers or solutions to those needs. Half of the formal studies leading to candidacy are completed in summer residence, on campus, in alternate years. These prescribed studies focus upon questions that are central to the work of every pastor. In the first summer, the three seminars explore essentially the same question: "What is the nature of the Ministry?" One seminar using biblical studies seeks answers to that question which emerged during the days of the origin of faith. Another, using historical and theological study methods, seeks answers which evolved during the centuries of the development of the faith. And a third, using empirical methods, seeks answers that are emerging in the contemporary situation today.

In the third summer, the second of the resident sessions, the question that focuses each of the three seminars is: "How are the saints equipped for this Ministry?" And this question, too, is explored from the standpoint of the origins of the faith, the development of the faith, and the contemporary situation.

In the fifth summer the question for the seminar is: "What is required of the pastor and his methods for the equipment of the Church for its ministry?" And these seminars, too, explore answers that have been and are displayed in the origins, the development, the contemporary situation.

Three summer residences fulfill the prescribed curriculum. The other half of the studies leading to candidacy are electives. They are completed in the parish where the pastor is employed, whether it be a university pastorate, a chaplaincy, or whatever. And these are woven into his weekly calendar and directly contributory to the unique and peculiar duties in which he is engaged. That is, subject to approval, he outlines his own plan to investigate any questions under the supervision of any professors as long as his studies comprise a program, focused in some unified way upon the work he does. It is possible, therefore, to concentrate on one discipline, but, ordinarily, studies are inter-disciplinary. With endorsement by the professor of their choice each year, pastors propose in detail plans for their study to be approved by Faculty's committee. Pastors may choose from a wide variety of university and seminary professors--with an increasing number from the universities, I might add.

This includes a cadre of specialists scattered all over the nation. The pastors work at their own time, place, pace and, in a measure, at their own method, gathering empirical data, reading, reflecting, often experimenting within the context of their work, and writing a minimum of five papers each year. The supervising professor prepares a detailed critique for each paper, and frequently engages in an extended dialogue with the pastor by correspondence or by tape recording.

After five years of this formal preparation, the pastor sustains comprehensive examination and submits, for approval, a proposed in-service research project and dissertation. It is estimated that this dissertation may require a minimum of two years to complete.

A number of aspects of this In-Service program seem to me to be significant. An extended time span is involved, with a corresponding contribution to habit formation, and integration of study in the performance of duties, with inter-action between them. At least one of the papers filed each in-parish year must demonstrate the translation of these studies into the kind of pastoral work in which that pastor is actually engaged. Thus, inquiry and performance are linked in dialogue.

Similarly group discussion during summer residence on campus alternates with periods of home study for the development of both a supportive community of students and self-propulsion on the part of the pastor. The pattern of the program, covering a period of years, has many of the characteristics of a way of life, a career. Yet it depends upon individual choices at many points along the way and upon motivations that are capable of being continued long after graduation.

The program has been in operation only three years. This summer it has, altogether, 70 students continuously at work, and there is a two-year waiting list for admission. It has become for us a sort of prototype. It exemplifies patterns of procedure by which we hope to provide a variety of other opportunities for systematic, cumulative learning directly related to the kind of world and context in which pastors must work, and made available to large numbers of pastors every year.

SUMMARIES OF SMALL GROUPS

Group I

First, a preliminary observation. In our discussion we were all keenly aware of the interrelationship between continuing education and undergraduate seminary education, so that we often found ourselves discussing the latter and wishing that we might effect some changes in this area.

The following represents a summary of our discussion of the various questions to which we addressed ourselves:

I. WHAT NECESSITY EXISTS FOR CONTINUING THEOLOGICAL EDUCATION?

We took this to mean "what is the justification for continuing education, why is it needed?" The first necessity is simply the fact of the rapidly changing world in which we live--a fact which has been heavily underscored at this conference. The second reason is that there would be a need for continual study anyway, whether the world were changing or not. The minister's life is expected to be a life of continual study and growth. Third, there are some things that can't be learned in seminary, or at least they cannot be learned as economically. Some of the practical areas particularly can best be dealt with after the pastor is on location. There is a far greater learning readiness at this time, and it is at this point that he is in a position to relate his theoretical learning with his practical experience. In the fourth place, continuing education is a necessity because our people are learning continually. We need to keep abreast of their learning and growth. The fifth reason is that ministers are often isolated and lonely. They need learning opportunities which can provide fellowship with other ministers or with other people who think and talk in a stimulating way. A final reason is that many ministers are troubled about the lack of certainty in their own faith. It is not quite clear exactly how continuing education relates to this, but we are sure that there is a relation.

II. FUNDAMENTAL CONCEPTS OR PRESUPPOSITIONS INVOLVED.

A. The curriculum of continuing education is determined by the needs. There still remains the question who is to determine the needs. Those who are making the plans cannot escape some responsibility here. At the same time they must listen carefully to what the pastors themselves feel their needs to be.

B. The creation of a need-oriented continuing education program of increasing breadth and complexity should not be permitted to lessen the seminary's responsibility for a responsible, professional education.

C. The situation of the seminary student is different. He is not, and perhaps he cannot be, in a position to raise the right questions during his undergraduate education.

D. The teaching process is a kind of joint search for truth, with answers coming not only from teachers, but from the so-called learners, and with the teachers learning also.

E. There is a contact with the world, and with the laity, which the pastor has, that must be a part of the learning situation. This brings a reality dimension that is greatly needed.

F. The basic locale of a pastor's continuing education is his own study in his church or parsonage. However, some qualifications must be attached to this statement: (1) The amount that can be learned from books alone is limited. (2) It is difficult to maintain disciplined study at home under pressure. (3) New faces, new geography, and occasional relief from duties is needed. In view of these facts, we are strongly in favor of the trend in some areas to provide annual study leaves for pastors.

G. There is no one way of continuing education that is exclusively correct. In this fluid period a great deal of experimentation is needed.

III. WHAT ARE THE BASIC OBJECTIVES OF CONTINUING THEOLOGICAL EDUCATION?

A. Overcoming men's loneliness, through the experience of fellowship in groups.

B. Bible study is basic to continuing education.

C. To provide acquaintance with other disciplines, and with other types of work, and even to develop skills in some other disciplines.

D. To establish the conditions for bringing about the encounter between theology and the world.

E. To encourage men to take advantage of the resources of universities and other secular agencies.

F. Continuing education should seek to meet both denominational concerns and the need for ecumenical experience.

G. To encourage men to discover and develop their manhood (to help them to be free, responsible, disciplined persons, unapologetic for their humanity).

H. Above all, to prepare men to be "equippers of the saints" especially by learning to listen.

The following is a summary of the discussion of the specific questions addressed to Group I:

I. WHAT SHOULD BE THE MAJOR COMPONENTS OF CONTINUING THEOLOGICAL EDUCATION?

A. In terms of the Christian as a man?

(1) Some form of human relations training was held by the majority of our group to be valuable.

(2) Some interstices in the schedule.

(3) Provision for adequate personal counseling. There is a real need for pastors of pastors.

(4) Corporate Bible study.

(5) Retreat centers and programs.

(6) Work, such as participation in a Work Camp or Conference.

(7) Dialogue--with one another, with the laity, and with the world.

B. In terms of the Christian man as a minister?

(1) Training in the ministerial skills. For example, preaching, counseling, administration, teaching, group leadership.

(2) Humility.

(3) Preparing men to be equippers of the saints--especially by learning to listen. We consider this to be a basic principle.

II. WHAT THEORIES AND METHODS FROM THE CONTINUING EDUCATION PROGRAMS OF OTHER PROFESSIONS AND FIELDS CAN BE ADAPTED TO CONTINUING THEOLOGICAL EDUCATION?

We skipped this one. We decided we were the wrong group to try to answer this particular question.

III. WHAT MOTIVATIONS ARE IDENTIFIABLE AND WHAT MOTIVATIONS ARE APPROPRIATE AND DESIRABLE FOR CONTINUING THEOLOGICAL EDUCATION?

We had little difficulty identifying motivations, as follows:

A. Status, such as that conferred by a degree or a certificate.

B. Self-development.

C. Thirst for knowledge, or love of learning.

D. To become better equipped for service.

E. Refreshment and renewal.

F. Change of job and increased salary.

Our group considered motivations B, C, D, and E to be appropriate. We felt that continuing education should not deliberately seek to appeal to the less desirable motivations. We see a danger in allowing continuing education to become a degree hunt. It was quite seriously proposed, in fact, by some in our group that all post-graduate degrees be abolished, both earned and honorary, so far as the ministries of the church are concerned. A counter-proposal was also made; namely, that we award all ministers doctor's degrees on graduation from seminary.

It was felt that the motivations of those planning and conducting continuing education might be subject to scrutiny also. There is a real danger in using continuing education as a method of institutional aggrandizement.

Now with regard to questions 4 and 5 addressed to Group I, we apparently had only this to say: Ministers should be encouraged to take advantage of whatever specialized programs would be appropriate to their growth and effectiveness. These programs do not need to be produced by the church if they are available from secular agencies. Those responsible for teaching have an obligation to bring to their work whatever insights will enrich the continuing education program in which they are involved. There are advantages to some sort of specialization in knowledge, and perhaps to association with some learned society of another discipline.

Frederick C. Maier, Recorder

Group II

We began with a preliminary agreement that the ministry is a function of the whole people of God and we desire to record some preliminary difficulties the group had.

First of all we found difficult the requirement that we focus our considerations on the general practice of the ministry by parish pastors since this kind of ministry is certainly in a state of flux at the present time and may perhaps be dying out.

Second, the problem of defining "parish pastor" and delineating the area of his professional practice.

A third difficulty we found to be the problem of defining and delineating continuing theological education so as to be able to discuss it. Ideally, continuing education would seem to be a life-long continuum of learning in and for the practice of the ministry. Actually, at present, it seems to be just continuous with basic professional education and consists, for the most part, of ad hoc efforts to supplement the B. D. curricula, to supply their deficiencies, and to correct their defective results.

I. The Necessity for Continuing Theological Education.

Continuing theological education is necessary because it is impossible fully to equip a person for professional ministry in the three or four years of B. D. curricula because social change accelerates the obsolescence of theological knowledge, professional techniques, and the professional role itself as basic human needs present themselves by new and changing symptoms and symbols in our changing society. It is also necessary because internalization of the ministerial role is a continuing process and the same is true of its externalization by pastoral activity. Continuing disciplined attention to the meaning and work of ministry is demanded by the nature of ministry.

Further, fulfillment of the individual minister and the good of the ministry as a whole requires, therefore, a mutual contribution to and sharing of the lore of professional knowledge and practice.

Further, the skill of continual learning, hopefully implanted at least the germ in the B. D. years, needs periodic revitalization and refinement by the discipline of supervised study. The great need is for ministers to learn continually from life and this requires continuing education in learning. Despite cultural support for continuing education for other professions, support of continuing theological education lags. There are even lay objections to it, such as, "Our minister already has more than enough education for us. More schooling would make him even more different and hard to understand. If he got more education, he might leave us for a bigger place, and, anyway, there's nothing for him to learn that he didn't already know when he went to seminary."

On the other hand some congregations recognize the minister's need for refreshment and regard the programs of continuing theological education as an especially appropriate means to this end. Still others may feel themselves the need for updating and upgrading of the minister's competence. The most pernicious problem is probably the tradition that there is a corpus of theological knowledge which, once acquired, suffices for the lifetime of the minister.

II. Basic Presuppositions.

Among presuppositions we listed:

1. That theological education tends to halt with the B. D. unless its continuance is programmed.

2. That ministers ought to be continuing learners.

3. That the problems of society are concerns of the church and hence of theological education.

4. That experience in the ministry provides motivation for new learning or relearning to meet needs the awareness of which is aroused by the involvements of practice and/or confrontation with situations of special significance (such as the civil rights struggle).

5. That some kinds of learning are possible only for men who are actually engaged in the practice of professional ministry. Problem-centered learning in depth requires personal awareness of the existence of problems.

6. That, in order to make theological education a lifelong continuum, it is necessary that suitable opportunities be provided, but the provision of such opportunities should not be thought of as the function, solely, of theological seminaries and ecclesiastical organizations. Maximum opportunity for lay participation should be provided whenever practicable.

III. Basic Objectives.

1. To expand the circle of theologically alert and perceptive persons, both lay and clerical.

2. To enable continuing learning from existing situations.

3. To expand understanding of the roles and functions of the minister.

4. To broaden clerical contacts with contemporary reality so as to facilitate dialogue between clergy and laity; to broaden and deepen clerical ability to communicate with lay people, rather than to them; to learn from them and to grow as Christian persons, spiritually as well as intellectually.

5. To enable creative innovations to meet emerging needs of contemporary man and society and develop the ability to do systematic independent study.

IV. Major Components of Continuing Education for Ministers.

Educational experiences should be provided which would lead to (1) a sense of mission capable of realistic expression in the real world of human decision and activity; (2) the discovery of what is going on in the world in which the Church ministers; and (3) to an assured ability to move into and converse with this world so as to reveal in it the saving activity and nature of God.

In terms of the Christian church as a community of ministers, education needs (1) to focus on learning the meaning of the Bible, the world and their relationship; (2) to call attention to better understanding of educational processes and techniques; (3) to foster the mutual education of clergy and laity (secular educators have much to teach us in this regard); (4) to center on the meaning and specific activities of the main ministries within the common ministry of the Church; promoting greater mutual faith and trust among all who share in this ministry, for which purpose there is needed a deeper and more genuine and selective individual fellowship with the Holy Spirit.

In terms of the Christian man as a minister and the meaning of man as Christian, there should be components designed (1) to facilitate the rapport of the professional minister with the people among whom he lives and ministers, (2) to facilitate a deeper understanding of the settings of their lives and his increased ability to relate them helpfully to God; to facilitate a deeper understanding of man in the human situation; (3) to increase sensitivity to all the methods of human existence in themselves and as they are related to God and increase sensitivity to the presence and activity of God; and (4) to facilitate increased response to the experience of God.

V. Locale.

Location is a function of the aim and type of the program, but in addition to traditional locations, possibilities for on-site, that is job-site or hometown programs, should be investigated. There are probably inherent advantages in such programs which would include simple convenience, opportunity for lay participation, opportunity for use of the same resources with which you have to work at home anyway, the on-the-grounds stuff, the possibility of continuing fellowship, the possibility of relevance to specific situations which are very close at home and might be removed in a seminary setting.

VI. Motivation.

Motivation may be divided, roughly, into those which operate principally to cause the decision to break routine by engaging in a program of continuing education and those which operate to cause good use of the opportunity for learning once you are enrolled. And here we note a little difference between the person going into a B. D. program and the man considering continuing education. The B. D. student is, for the most part, continuing a routine of education since he has been engaged in something like that for four years. There is a double motivation necessary for continuing education; you have to decide, to be motivated, to break the routine of your life and then to do something with the new situation you create for yourself in educational programs. Now our list is operational. We have no judgment as to the desirability of any particular motivation. The appropriateness and desirability of motivations can only be assessed in terms of each individual in his own life situation. Often neither appropriateness nor desirability is immediately apparent.

Among motivations are a liking for learning; a desire to keep up with situations among others; a desire for the feeling of increased competence, either in present work or in preparation for change of work; escape, change of pace, associations with admired men, men from whom we think we can learn something.

Recorded by Frederick Pope

Group III

I'm going to start with the particular questions that we were given.

I. Locale.

"Where should continuing theological education be carried on?" Continuing education is not the exclusive responsibility of the seminaries, although they can certainly excel in graduate academic degree work. Two areas of present weakness are broad university and professional scope participation. Action here is dependent upon real initiative on the part of the churches to create this kind of relationship.

II. Responsibility.

"Who has the responsibility for continuing theological education?" Primary responsibility, of course, lies clearly with the individual, but with strong support from his superiors and parish, from denominational leadership, and from the National Council Department of the Ministry of probing and supporting it. (Sometimes the word "shaft" was used.)

"How can responsibility be interpreted validly and effectively?" The Department of the Ministry needs to be a continuing prophetic voice and a consultant and a resource for continuing education. Through its initiative coordinated, interpreted information as to what is available may be published in an attractive form, with recommendations to boards and denominational offices of the needs and places of programs of continuing education, and to provide therewith promotional guides and brochures to secure coordination between the various divisions, departments, committees of the National Council of Churches, and the departments of special ministry or ministries in the denomination. Probably someone should be assigned to coordinate and integrate information and stress the importance and sell, sell, sell! To lead denominations to encourage financial support through local budget action for continuing education for clergy as well as for area, regional, or diocesan support for such a program. To try to promote local board understanding and acceptance of the need for continuing education for the clergy and to do as much as possible to build clergy motivation.

"What can be done in seminaries to make graduates more open to the need for continuing theological education?" Continuing education is needed without regard to the present seminary education. Changes in seminary education now could make continuing education somewhat easier, but the methods of group process are not fully adaptable to seminary purposes, but more use of discussion methods and pastoral side-by-side relation with students; fewer survey courses and more occasional work in depth; some use for faculty sabbaticals for other than "in their own field" study; the use of internship between the second and third years of seminary; and increased use of summer pastoral training courses similar to the clinical training which we've used so much.

III. Choice of Programs.

"What guidelines exist, or can be formulated, for enabling a minister to choose well from the various types of programs open to him?" Guidelines are needed to encourage the minister's self-evaluation towards his own ministry. Among helpful local practices may be structured lay sermon criticisms; more involvement of the laity in helping to reveal the need and the direction for continuing education; more frequent involvement of clergy in peer groups in regular study discussion for help on the question "What ought I to be doing and how do I gain and evaluate the resources to do it."

"Should there be more emphasis on practical or theoretical?" This is an unfortunate and false division; the emphasis should be on the continuing education for the whole man. Continuing education needs to be seen as the restoration of the whole man; motivation for self-improvement and career planning should be built into continuing education and in the promotion. Continuing education should provide a broad spectrum of tool sharpening, prophetic confrontation, and general education as well.

IV. Criteria of Evaluation.

"Are there criteria by which the varied current offerings in continuing theological education may be evaluated for the guidance of individuals and agencies planning for developments in this field?" These tests may be applied joint training or education of both clergy and lay; interdenominational programming; participant dialogue principle; a framework outside of the institutional church (denomination or parish); and clear detailed information about leadership, schedule, content, purpose, in order that the searcher may understand the method and the goal of the proposed involvement.

"Should standards be sought and should there be an accrediting agency?" We have no interest in accrediting; perhaps we are too young in this movement to become too heavily involved in standards. Yet continuing education needs a heavy sense of requirements. It is not just an avocational leisure enjoyment; it needs to have built into it some sense of achievement, if not by degrees and rewards, at least by some status recognition, and an interpreted sense of benefit to self, wife, children, and parish (in that order).

V. Coordination and Conversation.

"How may continuous dialogue be arranged for mutual formulation of a philosophy of continuing theological education to achieve high standards and sound philosophy?" Denominational continuing education people should coordinate with seminary continuing education, bringing in some of the Columbus group who are leaders in experimental ministries, together with the Division of National Life and the National Council of Churches. One of the first movements should be to set some clear goal in regard to program. For example, it should be out of the parish, primarily, and in conjunction with other professions. It should aim toward a long term projection (twenty years perhaps) which is clearly and frequently adaptable to a man's changing need, changing interest, and changing location. We must bring to the minister a sense of a long term plan which is based on the general situations which are moderately identifiable but it must be flexible and allow him to understand his own needs as they change and provide a sense of a building plan, again, adaptable to his own interests and needs.

An informal posture is needed in continuing education which will give support to a program of increasing knowledge, attitudinal commitment, and action.

Recorded by Robert McGregor

Group IV

After considerable discussion, the following general, unrefined statement was arrived at, which in turn set in motion the discussion on three basic questions and the specific questions which are to be answered in our report.

Continuing education is that effort of each pastor to continue a lifetime of guided study and supervised experiences in order to become the kind of person he can become and realize his full potential as a pastor. Furthermore, continuing education should contain an accepted plan of guidance, study and enrichment that will make a definite contribution to the minister's intellectual and spiritual growth and his effectiveness as a leader of worship, shepherd of souls, and servant to the people. These programs may best be provided through denominational educational institutions and agencies. In this general statement there was a divided opinion between those who felt it was enough to state the objective in terms of the minister's growth and others who felt that it had to be stated in terms of the church's responsibility. The latter part drew criticism because it was felt that the church was not in the continuing education program as such.

I. The Necessity.

"What necessity exists?" The minister must understand his role, his goals, himself, his relationships to others, and by what authority he acts.

Continuing education grows not out of the weakness of the Church, but rather out of the strength of the Church. If the minister shows a confused and perplexed posture, then it follows that the laity is also perplexed and confused. When the laity fails to be positively and properly oriented, then the minister must provide the proper attitudinal background. Thus, the positive need to understand the nature and mission of the church; the need for therapeutic experiences to open the Bible for new concepts, to reconsider the basic ideas of the faith without becoming too academic. The real understanding of the faith has been drained off. How can one be expected to perform when the resources are gone?

And, there is the necessity for re-education. We need basic tools to come to terms with change and help replace outmoded concepts. We must learn to think theologically. The process of un-learning should be separated from denominational promotion. The old line approach to theological education is not adequate. There must be education of feeling and attitude. There must be a continually developed sensitivity to changing society. Too much organization around our differences, too little of the prophetic. Can a minister learn how to be a prophet and a healer at the same time? Do we have to keep separate the theological and the theoretical, or can continuing education speak to both by providing the kind of training for skills, content and techniques? Whatever else, we must keep alive and keep learning. We must keep on searching for ways to understand what is going on in the world; understand the new knowledge, the nature of our faith, and the nature of the Church.

Any person in theological education is not theological unless he enters into a continuing and lifelong educational process. Our seminaries should provide the tools, the biblical and historical framework; and the parish provide the situation.

The crisis of the ministry is a personal crisis of identity. There is practical need for the establishment of an American Association of Continuing Education. Our seminaries should consider establishing three departments of equal importance: (1) instruction,

(2) continuing education, and (3) research. The last two departments may eventually become much larger than the first.

II. Initiative.

Who initiates? A parent American organization needs to assume responsibility for continuing theological education. In turn, it would work with denominations who would initiate a progressive effort through the seminaries and church related and secular colleges and universities.

III. Basic Objectives.

The basic objective is to continue to grow, to keep alive and growing in faith and commitment. We may do this by educating every minister to his full capacity, to provide him with information so that he may know the content of faith, reappraising continually his findings, to know what is going on in the world and what God is doing. His personal skills should involve him in how to see and listen. He exercises his skills through proclamation, pastoral care, witness, service, etc.

Furthermore, we need a new methodology with others in dialogue. This should give strength to habits of continual study, new knowledge on how to learn, new skills using new technology, all related to the ongoing work within the community. Since we are here talking about a man's lifetime, faith and morale, wisdom and maturity must be taken into account. We must help the minister to learn how to live with change, refrain from panic, and through a renewal of self-understanding and undergirding, identify him, properly, to be the most effective in his ministry.

Then there is the necessity for reflection, to think about facts--not just accumulate them, and exercise insight, insightful experience, for wisdom and maturity don't just come automatically with age.

IV. Criteria.

"What standards?" "Should standards be sought?" Standards must be developed according to the objectives set by the sponsoring group. Programs must be geared to the pastor's basic need, oriented to the new concept of the ministry. The pastor must give assurance as to his desire for self-improvement. The program must be challenging in the direction of new adventure, adequate provision for financial support, availability of an adequate library. The program must be theologically oriented, provision for some measurement of growth and specially trained staff oriented toward the future.

There is a need for an eventual accrediting agency. Standards ought to be sought by looking at the AATS standards, the clinical training and other continuing education programs, in order to get clues. A suggested standard is to see that the minister's role is related to the ministry of the laity. "Marks of some successful programs" may be preferable to "standards." Standards and criteria require a definition of the kind of program. We must have criteria that will inspire an adequate program.

There are no criteria at present. We must examine criteria and standards from other agencies and from the AATS.

V. Cooperation.

Some practical suggestions for cooperative provisions for a broader educational base:

1. A census of educational preparation of ordained ministers in the United States.
2. Creation of ecumenical institutes sponsored by the various denominations for general courses--biblical, historical, etc.
3. A comity agreement among seminaries to do specialized advanced programs in different fields leading to a doctorate degree.
4. Encourage well-planned, in-service programs for ministers with limited formal training through universities, colleges, institutes, and agencies.

Reported by Emory Trainham

Group V

In attempting to fulfill its assignment, the group performed in a manner characteristic of conference participants. Both the clerical and lay members encountered difficulties identifying the issues related to the questions assigned to them, but had no hesitation in addressing themselves to profound irrelevancies.

Out of the discussions developed a conviction that there are obvious necessities for continuing theological education. There is a total ministry which includes the laity, but we directed our attention solely to the ordained ministry, in our considerations of continuing theological education. In this context we interpreted continuing theological education to extend from self-prescribed individual study through short term conferences, retreats, and organized discussions to formal long term courses in study leading to advanced degrees.

The ideal minister is defined as "a member of the community of believing people who is ordained to enable this people to bear witness to the word of God in this world and to respond in a ministry of witness and service to the people as they are and wherever they are."

Based on these definitions, the individual needs of the ordained ministry for continuing education are fourfold:
(1) Assistance in and stimulation for personal growth of the individual minister. This includes intellectual, moral and religious discipline as well as spiritual growth.

(2) Orientation and reorientation to the society in which the minister must serve. The broad and rapid revolution of contemporary society requires that the minister be aware of economic, political and social, scientific, and technological changes; that he be cognizant of the changes in social attitudes and intellectual climate; and that he be sensitive to the altered place of the church in society and of the changing responsibilities of the church to society.

(3) Clarification of the minister's role in the church and in the church body in which he serves. Such clarification should not only include training in techniques that will help the minister to perform with increasing effectiveness, but also should include education and participation in the development of emerging church

strategies and evolving liturgical changes. This presupposes continuous education of the minister as to his responsibilities in a church whose relationship to society is undergoing change.

(4) Stimulation and enlightenment to learn and to be currently knowledgeable of the past and contemporary theological concepts. To be professionally competent and to fulfill the responsibilities of the religious teacher, the minister must be a reasonable authority on theological issues and thought.

1. How do programs of continuing theological education relate to the other programs of continuing education such as those in universities and colleges, and how may a unified philosophy and program be achieved? In contrast to other professions which either conduct or indirectly supervise programs of continuing professional education for their members, the professional ministry is so widely involved in and concerned with most aspects of society it must, and should, employ programs of study offered under the aegis of many agencies and institutions. Consequently, it seems unrealistic to strive for a unified philosophy and program. However, the Church should be more aggressive in encouraging and helping to plan and develop continuing education programs through its seminaries and educational institutions and other agencies outside of the churches.

The various denominations would improve their effectiveness if they more carefully evaluated their personnel, sought ways to stimulate them for individual improvement, and more fully exploited their own resources as well as the sources external to the Church.

2. What responsibility exists for continuing theological education of laymen in the church? Who should meet such a responsibility? In considering this question the group reversed its earlier approach, not including laymen in its consideration and concluded that laymen, when qualified, should be permitted, if not encouraged, to participate in programs of continuing theological education. The interchange between the clergy and the laity should prove to be mutually beneficial. And, further, with earlier retirement, some lay members might as a result of such education, be better prepared for and motivated to provide for assistance to various church and parish functions. Such education should be available on a wide basis and not just under parish sponsorship.

3. What responsibility exists for continuing theological education for ordained ministers who lack college or seminary education? The answer was quickly forthcoming. The responsibility rests with the individual denomination and the individual minister who should employ those facilities which will best serve his needs.

4. What values have programs of continuing theological education where laymen and ministers are joined in study? In extending its consideration of the second question, previously mentioned, it was emphasized that there is need for communication on theological subjects in mutually understandable language between the layman and the minister. There is also need for the layman to understand, more appreciatively, the responsibilities of the ministers, and if the concept of the total ministry has validity, the laity must be educated in theological matters to a greater extent. The sponsorship of such programs should and will be diverse.

Conclusions.

A. Continuing theological education should be encouraged and supported for a number of reasons, including potential and beneficial influence on the curricular structure of college and seminary programs to students, on the structure and programs of parish churches, and on the teaching methods employed by college and seminary facilities.

B. Inducement should be developed for ministers to avail themselves of opportunities for continuing education such as church official recognition of the need for free time for the minister, each year, specifically allotted for such study.

C. The importance of reading by the minister should be more widely recognized and the practice more fully followed.

Now a personal observation by the secretary who has been impressed by the way in which the participants at this conference have criticized the seminaries and also the church administration. Such criticism, to a point, is healthy. On some occasions and in certain eras drastic changes in any social organization must be made. To accomplish change, frequently a ferment is needed. Obviously complacency does not prevail at this conference.

But I would make two points. The first relates to too much criticism and self-degradation. There can be a point when you will actually convince the laity that the ministry is much worse than actually is the case. The result of this could be deeply harmful to all of society.

My second point is that the ministry because it is involved with all society in many ways reflects the insecurity of our age and the uncertainty of our future. Instead of bemoaning these conditions, we can be grateful to be alive in such an exciting period of history when all of us are searching for the way to an improved society and a better world.

I just came from Vermont and there I heard about some visitors who had been introduced by a friend to a villager. The visitors asked the man if he had lived here all his life. And his answer was "Nope. Not yet."

Recorded by William Selden

Group VI

I come to this point in the conference with a renewed appreciation for man's inability to communicate with his fellow man. I'll try not to repeat what has been said, but just report those things which have not been covered.

First of all, the methods of communication have been revolutionized, for we are living in a non-verbal world. Communication goes on in other ways than we are doing it in the church, and we need to find new ways to communicate.

As a fundamental concept, the graduating seminary student can never, never consider himself fully prepared. This learning is a continuing process; it must always go on. This is basic in any man's life. The pastor not only must be educated, but also he must see his role as educator.

Not content but relationships are primary for the pastor--relationships to his community and to his congregation.

I would like to clarify how we have approached the basic objective. First there needs to be clarity on the role of perception. That is, the man must know who he is in relationship to his people, and must constantly remind them of who they are. There needs to be a renewed understanding of the self--a self-concept of an authentic human being, and then a growing understanding of the sociological changes in the world. Then follow how to and what it means to communicate the gospel in this kind of a world. Research into the psychological aspects of the ministry is needed. This would include motivational research. And then discovering effective methods of administration so that it can be placed in its proper perspective and not become a stumbling block.

1. What methods are most appropriate for continuing theological education? It is obvious that there are many methods. Included would be case histories, self-study programs, traveling, seminars, and the like, but basically through all the methods is the small group discussion, the dynamics of the small group that can create a climate of trust and openness so that communication and learning can really take place.

2. How shall financial costs of continuing theological education be met? Financing the sabbatical leave must be borne by the congregation, built into the budget, and perhaps some of the other expenses be built into the budget over a long term so that this is a constant budgetary item for the congregation. The denomination needs to take a share in this training. The seminaries can share in the finances by providing the facilities and the resources, and then the National Council of Churches through denominational support, with the hope that a continuing education center could be established someday.

3. What qualities or qualifications are desirable for leaders of continuing theological education? We felt that the ideal situation would be where the group of pastors would come together under the leadership of one theological professor and one clergyman trained in group dynamics. This is a two-way street. If we think of continuing theological education only for the pastor, then we leave the theological professor behind, but he too needs to be educated and listen to the pastor.

There need to be interdisciplinary persons as resource men and critics, such as physicians, and the men who are regulatory men in society. The leader, viewed as a coordinator, should be conversant with other fields; he might be a pastor, or in other fields besides the ministry. He should be one of those people who understand the ministry and group dynamics. Perhaps more can be gained if the group, as they meet, are an ecumenical group rather than from one denomination.

4. What are the implications of continuing theological education for: (A) the curricular structures in college and seminary programs of students? The college education should be purely liberal arts, without any religion courses as such. Religion should come through seminary, the basic fields of Bible, history and theology and the practical field, but these practical fields should be more closely integrated, with the field work a real part of the so-called "content" courses. The professors themselves, in other disciplines, need to learn some of the things that have been done in the clinical program, and in the Work in Society programs, to bring this kind of education into the other fields. Intern work should come not only between the second and third year, but in the first year in the parish as a man begins to educate himself on the job as he begins his work fulltime.

(B) What are the implications for the structure and program of parish churches? Since continuing education has been viewed as ministers coming together, members of one occupation, perhaps this feed-back into the parish situation would mean that in the total parish, with all denominations represented, the members would come together, not in geographic areas, but according to occupational delineation, in a larger parish. It is possible that continuing theological education could become the change agent of the Church, to make possible some of the structural changes that need to take place, where the minister will begin to function differently once he returns. (C) We felt that implications for teaching methods employed by college and seminary faculties were covered well by Reuel Howe yesterday.

(D) What are the implications of library development and service in colleges, seminaries, and other agencies? The problems are multiple: what to read, where to get the books, the motivation to read them when a man is not able to come to a small group. In some schools help is offered through study guides, sending books out by mail, and then having these men return to the campus in small resident groups discussing their studies and their work.

Study groups are found in numerous localities. In the Boston area, for example, there are some ministers that have been meeting together once a month for the past ten years or so, to write papers, discuss them, evaluate them, and review the books that they have been reading throughout this time.

Residential study facilities are provided on some campuses of colleges, seminaries, and elsewhere when housing and the library are available. This not only educates the pastor, but as he returns to the theological school, eats with and lives with and studies with the men who are there, there is again the feed-back both for professor and for students.

Recorded by Vincent DeGregoris

Group VII

Our discussion was a commentary on the thesis that continuing education is in a state of chaos, defined as the antithesis of crisis since our members kept getting into their wagons and driving off in all directions.

Three things stood out with devastating clarity: (1) The variety and unclarity of our own views make not only continuing education absolutely necessary, but also the continuing study of continuing education necessary. (2) On the second question we were agreed on very few fundamental concepts that are involved. These must be explored until there can be more of a meeting of minds by seminary personnel, leaders in this field, and rising lay interests. (3) The basic objectives are knowing the world, knowing the faith, knowing ourselves, and knowing the means of communication.

I. How much time should a minister spend in resident study away from home--in a year? in ten years? What residence period is optimum?

We felt this problem could not be answered simply. We attempted to categorize types of continuing education and various lengths of program (10 days, 16 days, 1 month, 3 months) but could not agree on any one. We concluded that the churches should be asked to provide time and money apart from regular vacation for both yearly and periodic (sabbatic) studies in continuing education programs.

II. Are there critical stages in a man's career when specific forms of continuing education are of special value?

Our best studies on this point have been made by some Presbyterian and Baptist people who have found that a crisis is reached in the young minister's career about the third year he is out of the seminary. The United Presbyterians have an integrated program bringing men together for periods of about two weeks at that third-year stage, again a year later, and again another year later, with wives included the third time.

III. How can a minister choose well from the various programs open to him?

No guidelines can be established at this point. The needs and situations vary so much now that a representative program is really beyond us. We wonder whether some one person or group in a denomination should be authorized to study the minister and make selections among the ministers for such study or to send invitations out for it. But who is so wise?

Perhaps a printed, self-administered test can be devised which would establish areas of need where they exist so the men can understand their own needs.

IV. What theories and methods from other fields can be adapted to continuing education for ministers?

We are appreciative of the work being done by other professions and fields in continuing education, and are grateful for the presence of and contributions from their representatives in this consultation. A particular concern is that ways be found not merely to develop special studies alone but to provide genuine continuing education. There is a difference between reading theological books and reading other material theologically. Continuing education should aim not simply for more reading in the religious field, but the reading of everything in terms of a theological context until we see the whole of life as one continuum in a single framework.

V. How may dialogue on philosophy of continuing education be arranged?

We agreed that a follow-up study and gathering of representatives in this field is desirable. One aim should be to formulate a philosophy for continuing education. Ultimately this theory should bring together laymen with ministers in joint study.

We record with thanks the contribution of the Lilly Endowment in getting this study under way. We hope that they have initiated a movement that can bring increasing effectiveness to the ministry.

Recorded by Harley Zeigler

SUMMARY REPORT

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I. THE PURPOSES OF CONTINUING EDUCATION

Throughout the consultation there has been an assumption both implicit and explicit that an extensive development of continuing education resources for clergy is desirable and urgent. This assumption is questioned at no point in any of the reports. Rather there is a sense of conviction that immediate action is essential to the well-being of the Church and its leadership.

The direction of this action is defined by the following statements of purpose on which the majority of the consultants seem to be agreed.

A. To help the minister understand the meaning of the rapidly-changing world in which he and his people live. This concept appears in each of the seven reports and has been repeated often in the plenary sessions. It seems to be a response to Dr. Smith's description of the changing world and to the statement that the clergyman--like other professional men--was in constant danger of becoming obsolete. It is stated also as a response to Dr. Howe's insistence upon the minister's need to know the world and to prepare laymen for their ministry in the world.

Question: Does this aim have top priority? What does it say about the curriculum of continuing education?

B. To help the minister understand more clearly his role and to deal with the conflicts between his self-understanding and the expectations laymen have of him. This concept is prominent in all reports. There is general agreement that a major problem of the clergyman is that of defining his role. There is not very clear agreement among the consultants as to what that role is. Several groups confessed real difficulty in trying to define the ministry of the Church.

Question: Do those who sponsor continuing education have a common conceptual structure of the Church and of the ministry? How essential is clarity and unanimity at this point?

C. To help the minister clarify his theological insight. This appears less frequently than A or B and has various implications. It suggests the need to "up date" a man's acquaintance with recent theological trends. It also implies the need of men to deal with the insecurity of their own faith. It is described usually as needing to be taught in correlation with the meaning of life.

D. To supplement the minister's seminary education. The lack of time in the three-year B. D. program and the lack of readiness on the part of the student who is not yet fully involved in parish leadership make it necessary to delay some areas of training until after ordination. Moreover, the educational procedures which are used today in a great many seminaries and in a great many continuing education programs as well have often resulted in a minister's being separated from and unable to communicate with laity. A supplemental and corrective education is required in such instances.

E. To provide opportunity for the minister's growth as a person throughout his life. Concerns that lie back of this statement vary. Some see the minister as lonely and in need of an experience of reconciliation. Most are aware that the minister's needs as a human being merit attention. He needs help, for example, in dealing with the problems of love, hate, and fear within himself as he attempts to relate to and administer to other human beings.

F. To assist the minister in understanding the principle of and developing the capacity for communication. Included in this aim are the skill of listening, the courage of speaking, and the act of relating.

G. To help ministers to increase continually their competence in the various skills required of them. For example, counselling, preaching, leading worship, administering a parish.

H. To help the minister to learn how to learn from life, how to "read" the meanings of people, and how to perceive the theological meaning implicit in life.

I. To help the minister to learn how to become acquainted with fields of knowledge outside his own professional specialty. No particular field was mentioned. One assumes that the objective here is fuller acquaintance with the world and the people to whom the clergyman ministers.

II. BASIC CONCEPTS

There are present in the consultation a number of underlying assumptions on which a philosophy of continuing education is beginning to be built. On these five there seems to be agreement.

A. Learning is a life-long process. We are apparently aiming at continuous education for all ministers.

B. Learning that accomplishes significant change involves the person both as learner and as teacher in a process in which he shares the responsibility for his own growth.

C. Learning experience must provide a basis for correlation of life with academic study.

D. Continuing education must include experiences in which vital encounter between clergy and laity provides a context for acquainting the former with the life meanings of the latter.

E. The curriculum of learning experience includes the topical content and the relationship between the student and other members of the class as well as between the student and the teacher.

F. The theology of Church and Ministry must underly the development of an educational program designed to serve ministers of the Church. The theology which was implicit in most of this consultation affirmed that ministry in the responsibility of the whole people of God, both clergy and laity. The layman performs his ministry in the world in which he lives and works. The clergyman's responsibility is to be of assistance to the layman as he prepares himself for ministry. The parish is thus the training school for lay ministers. The clergyman's education, therefore, must prepare him to be a participant in the education of lay ministers for their ministry.

G. Consideration needs to be given to the additional values available when continuing education is conducted in an ecumenical setting.

III. THE PROGRAM OF CONTINUING EDUCATION

A. All groups that discussed program insisted on the need for a variety of approaches. They identified these elements:

1. Personal discipline of reading and study. Emphasis was on help given by seminaries and institutes in providing bibliographies and guides.

2. Study groups in the home neighborhood. Emphasis placed on resources provided to such groups by seminaries, community colleges, and private agencies.

3. Personal discipline of "reading life," listening to people, learning from experiences. Emphasis placed on the need for help in reflection upon the meaning of experience as a part of a structural continuing education experience.

4. Conferences or institutes sponsored by denominations, seminaries, universities, private agencies.

5. Special academic programs of longer duration and including the possibility of an earned degree.

B. Selection of the proper program

Ultimately the responsibility for planning and maintaining a program of continuing education must lie with the individual. However, denominations and seminaries will need to provide: (1) increased opportunities for education, (2) encouragement and counsel to the individual in taking advantage of the opportunities.

One group proposes the development of a self-evaluating form to be used by the individual clergyman in assessing his needs and making wise plans for his own continuing education program.

C. Locale

Continuing education will need to take place in a variety of locations. The pastor's study, the community college, the nearby factory, the state university, the seminary, the conference center, the hospital, places in America in which social crises exist, other countries, etc. The particular locale of any one continuing education program will need to be selected to serve the particular purpose of that program.

D. Readiness

There is general agreement that education needs to be related more meaningfully to the periods of readiness that develop in the course of the minister's life. Not enough is known as yet about those periods. It is recommended by the consultants that a careful study be made to determine the points in life at which various disciplines or concepts are best learned.

E. Financing

The Consultation recognized that the development of adequate continuing education resources will require extensive financial undergirding. Detailed study of this problem was not made at this session. Initial experimental projects must be developed upon minimal budgets without waiting for solutions to the major financial problems.

The Consultation endorsed the concept already proposed by some denominations and recommended that local congregations be encouraged to include in their contract with the members of their ministerial staff provisions for continuing education experiences. Specifically, a two-week period each year and a three-month period every four years were proposed as a standard arrangement for each minister. These periods would be regarded as sabbaticals for the purpose of study and would not be confused with time off or with vacations. Similar provisions should be made for the ministers serving on staffs of denominations and inter-denominational agencies.

F. Standards

Concern was expressed for the development and maintenance of standards to safeguard the quality and to influence the direction of development in this relatively new movement. Such standards need to be sought and evaluated carefully. Flexibility and freedom for creative exploration are important, especially at this stage.

Questions concerning eventual accreditation were raised. Dr. William K. Selden, executive director of the National Commission of Accreditation, counselled the group against moving toward the adoption of accreditation procedures. He indicated the difficulties which would be involved, pointing out that the question of what kind of criteria for accreditation and the question of who would enforce or grant accreditation might soon pose very complex issues.

G. Methods

The program patterns developed by the agencies (both religious and secular) represented at this consultation are diverse and have proved effective. Some have been described in detail. Others have been referred to briefly. Interest expressed in these patterns suggests that they will provide helpful models in the future.

IV. THE NEXT STEPS

A. It is generally agreed that a continuing committee is needed, and the hope is expressed that the National Council of Churches, through its Department of the Ministry, will continue to take the initiative.

B. Functions of the committee suggested were:

1. Continue to develop a philosophy of continuing education;
2. Conduct research into the needs for, the attitude toward, and the possible resources for, continuing education;
3. Make available information regarding available opportunities for continuing education experiences;

4. Develop promotional materials to present the concept of continuing education to lay leaders of local churches, to pastors, to seminaries, to denominations;

5. Take initiative to encourage the development of programs--especially by denominations and by seminaries;

6. Take initiative in developing some basis of coordination by which developing resources supplement rather than duplicate each other.

C. One group projects the concept of the seminary as the major instrument of continuing education and proposes that steps be taken by them to develop divisions of continuing education and research to parallel.their present academic programs.

RECOMMENDATIONS

In the concluding session of the Consultation, participants agreed upon these recommendations:

1. Seminaries and agencies concerned for ministers are asked to assume the initiative in preparing materials and making provisions so that all ministers may have opportunity to take part in a systematic program of continuing education including these elements: (1) study in or near his home, by every pastor, beginning with his graduation from seminary and continuing throughout his career on an orderly, sustained basis; and (2) occasional institutes, schools, or other academic residence, projected on a long-term basis of ten to twenty years.

2. Continuing education program leaders and seminary faculties are urged to examine their teaching philosophy and method in light of a fundamental recognition that the minister must be a developer, teacher, trainer, and catalyst of leadership for the ministry of the whole people of God in the world: "to equip the saints for the work of ministry."

3. The Department of the Ministry, National Council of the Churches of Christ in the U. S. A., is asked to convene a National Committee on Continuing Education for Ministers, appropriately representing the various types of institutions, agencies, and groups who share a concern for this field. Among the tasks of this committee would be: (1) plan occasional gatherings of persons involved in leadership of continuing education for ministers; (2) assemble and disseminate widely information on programs of continuing education for ministers; and (3) encourage serious consideration of guidelines and experiences of colleagues as new programs are planned.

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